Churches (WV)
Gen/Hist.

LABOR IN VINEYARD

RECORD OF EARLY CHURCHES AND MINISTERS HERE.

Oct. 10 1896 T.H. Gazette

REMARKABLE TALE RECALLED

One of the First Churches Was Built by a Minister Who Owned a Fast Horse and Would Bet.

While Terre Haute was established as a town in 1816 no regular church was started until near 1830. It seems, from the fragments of church history at hand, that the Presbyterians started the first church in Terre Haute. Rev. David Sanford was the first minister and Samuel Young and James Beard the first trustees. The young church did not prosper well; for dissensions among members caused a break and a second church, known as the Baldwin church was founded. It stood where the W. H. Morris grocery store now stands.

The late M. A. Hunt was fond of telling the following interesting story in connection with the establishment of the original First Congregational church. When Terre Haute was but a very small town the people were interested in horse racing, and in those days almost everyone attended the races. At one of the race meetings was a politician and he was called upon to address the people. As a matter of course he readily accepted, and during the talk he mentioned the fact that Terre Haute had no church. "Now its right up to the snuff" said the speaker "for all towns in the east have churches." The idea struck the people favorably and without a moments hesitation a subscription was started and as a result a few weeks later the First Congregational church was established. Historical records show that this must have been about 1834. Rev. Merrick A. Jewett, for whom a handsome memorial window has been placed in the new Congregational church, was the first pastor and remained in charge of the church up to 1860 when he was succeeded by Dr. Lyman Abbott. The "church fever" if such it may be called struck the town hard in the 30's and several churches were organized then. The first M. E. church, known as the Asbury was built at Fourth and Poplar streets in 1833-34 and the church which was used until a few years ago succeeded the first structure in 1841. Allen A. M. E. chapel was built in 1839, the Rev. William Paul Quinn being the first minister. On July 9, 1836, the Baptist church was organized and the records show that in 1845 the membership was only eight persons. Now the roll books show a larger membership for the first Baptist than for any other church with the possible exception of Centenary. St. Joseph's Catholic church was founded in 1838 and a parish established here in 1842. The school of St. Josephs, which still flourishes, celebrates its silver jubilee in the city, for it too was founded in 1853. St. Josephs Episcopal parish with the Rev. D. D. Anthwerp as minister came into existance in 1840. The junior and senior wardens were Col. Thomas Blake and W. F. Krumbaar. The Christian church was started in 1841, and the German Evangelical Lutheran in 1848. In the same year the Sibleyville M. E. church was started in the north part of the city, but when it failed financially and otherwise, in 1865 or 1866 Centenary was organized at 7th and Eagle streets.

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A LOOK AT RELIGION IN TERRE HAUTE

Better Times 10/23/78 General Churches (W.H).

Editor's note: How do we begin to thaw out "God's Frozen People"? How do we substitute freedom, anxiety and growth for comfort, security and conformity? What can we ourselves offer in hope when we *find our own faith* so weak at times? Better Times reporter Don Raih asked these questions to a number of religious leaders in the Terre Haute area and here is his report.

Religion in Terre Haute. It's complex, it's controversial, it's an important part of Terre Haute. But how important is it anymore? Church attendance has decreased not only in Terre Haute but throughout the country. Now the church is re-examinating itself and the role it's playing in society.

A random check of the local church directory shows that we have 214 churches in the Terre Haute area. There are 205 clergymen, and 10 clergywomen in pastoral leadership positions. This article deals with the spontaneous responses from eight religious leader from various religious backgrounds. A subsequent article will take a look at how the young people and older lay people see how effective religion is in the Valley.

Reverend Dale Waltz, President of the Vigo County Clergy Association and Pastor of the Trinity Methodist Church, said that religion has become a spectator sport of the last resort. "Apathy is the main problem" said Reverend Waltz. "I would like to see someone get fired up on what the Church has to offer." Adds Reverend Stephen Bull, Pastor of Christus Victor Lutheran Church ,"There is more good going on than seems obvious."

The only Bishop I could find in the Terre Haute area is a Mormon bishop, the Most Reverend Phillip H. Hudson. Bishop Hudson discussed the personal effect that religion could have in a persons life. "We could be our own personal road block in religious living if we do not exercise personal prayer." Said Hudson. "If we do not live a worthy life, we fail to repent and humble ourself before the lord."

The lack of involvement that young people have with the church was a major concern of most of the people I talked to. Reverend Hord commented that "the young people under thirty are conspicuous by their absence in the church". "We have lost young people because they have been alienated," said Hoard.

Bishop Hudson honestly admitted that he does not know how to reach some young people. Mrs. Harned said that many of us go through the motions and do things but we do not get to the personal level too often".

"I have great confidence in the young people....too often they are sold short," comments Mrs. Laska of the Unitarian Universalist Church. "Treat them as adults and they can rise to the occasion," adds Bishop Hudson.

"Young people are one of the greatest hopes for the church," echoed Sister Mary Beth. "We need to help them see their role in the church....They are not some odd-ball creature." Bishop Hudson tells adults to "keep the channels of communication open and to listen to what young people have to say."

Rabbi Klein commented that "whenever you invite questions and searching, you invite negative questions and searching". To the Rabbi this is a worthwhile price to pay for treating people as individuals. Rabbi Klein concluded by saying that "youth have a right to assert themselves, which includes asserting themselves not to be involved."

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The importance of the church to act out on social issues concerns Reverend Hord. He emphasized that "the church has lost credibility with certain ethnic groups because they do not believe that we practice what we preach." We might be too parochial", said Sister Mary Beth. "sometimes being part of the church has nothing to do with God". She continued, "at times it is more a social plus rather than a matter of faith".

Our new Rabbi, the Reverend Joseph Klein talked about the importance of brotherhood. "There exists within each one of us a potential for good and a sincere brotherhood," said the Rabbi. Klein went on to say "that the future of our world depends upon each one of us and that hate, prejudice and fear are unproductive for a peaceful world in the future."

"Jesus was concerned with life," mentioned the Reverend Noel Hord, Pastor of the Second Baptist Church, "so we must be concerned with social issues". Reverend Hord stressed the importance that religion cannot be just another Sunday event. "My concern with social the church is to mend the effort to divorce what the church is doing on Sunday compared to what goes on during the week".

Mrs. Sylvia Laska, Vice President of the Unitarian Church, was strong on the human dignity issue. She stated that "it was exceedingly important to invest in people. The most important thing for us is to help our fellow man." Mrs Laska concluded that, "the dignity of man is the dignity of God."

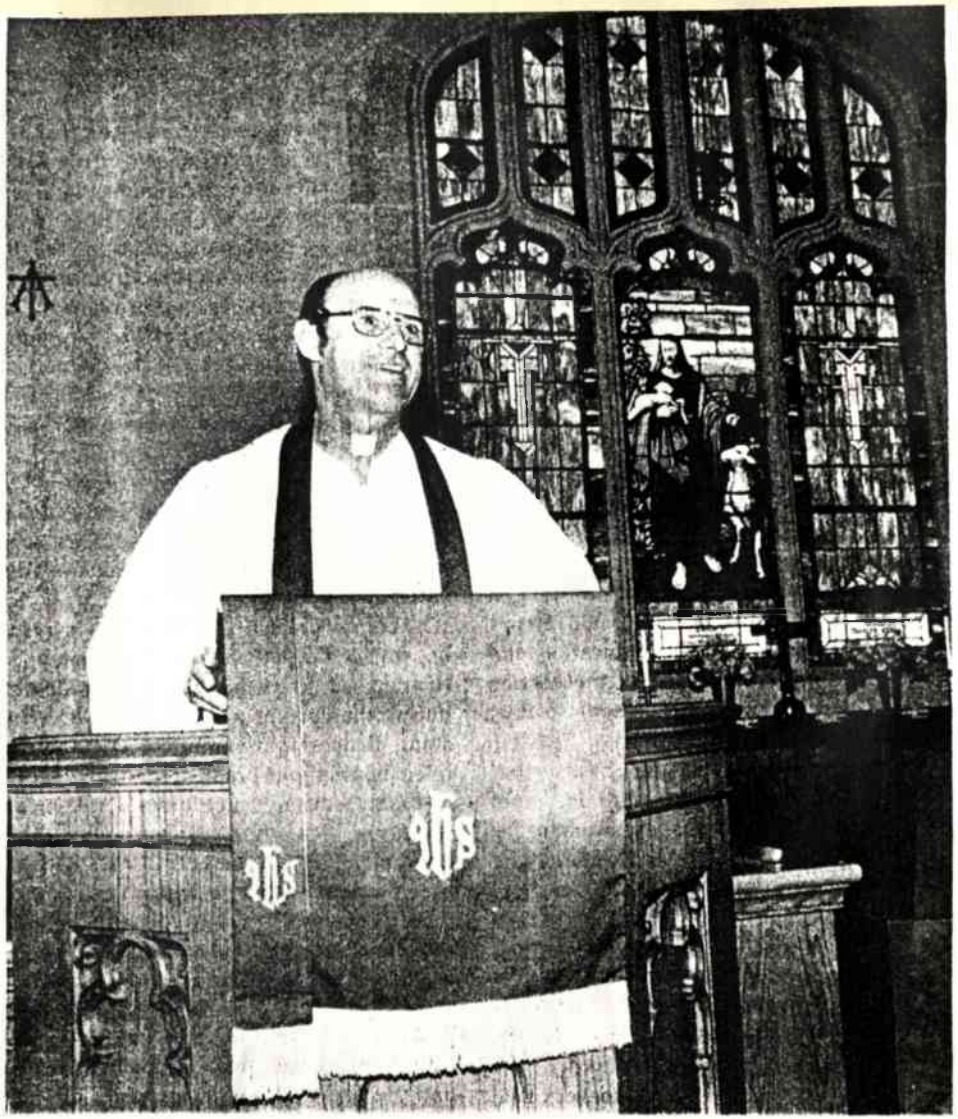
Mrs. Dorthea Harned, President of the Greater Terre Haute Area Church Federation discussed the lack of ecumenical spirit that exists in the Wabash Valley. "There is an ecumenical spirit here in Terre Haute but it is not as visable as I wish....however it is growing," said Mrs. Harned. She continued "People in the local churches have a great number of personal needs that are not being met". The main problem, Mrs. Harned said was "that we were doing more house cleaning chores and not moving out". It maybe to simplistic, she added, but "when the church leaders do not take responsibility to encourage people to participate, they do not."

As a message of hope, Reverend Bull said "God loves you and so do we....the church cares". Mrs. Harned continued "we are all in this together. We all need to think about that."

Reverend Waltz believes that religion and life are one thing: "What I do on Sunday is no different than when I go to the South High Booster Meeting". Rabbi Klein mentioned: "We are free to explore ourselves and reach our potential." "Even though people fall short", offered Bishop Hudson, "Christ is risen and therefore everyone is a resurrected person".

The people of the Wabash Valley have every right to be knocking on our doors and asking us: "Who are you and what are you supposed to be doing?" If we are supposed to be doing something, why aren't we doing it? If apathy is the main problem with religion, who cares?

YAHWAH, in calling His people at the time of the Exodus, and Jesus, in becoming man, have offered to all men and women: life, shalom, fulfillment, dignity and happiness. We, as religious believers, can do no less.



Rev. Dale Waltz President of the Vigo County Clergy Association and Pastor of the Trinity Methodist Church sees apathy as one of the major problems facing the religious institutions in Terre Haute.

First Church Established For Economical Purposes

T.H. Trib. - Star 4/24/66

By DOROTHY J. CLARK

Many years ago, before the turn of the century, Col. John W. Ray, son of Rev. Edwin Ray, told the story of the organization of the first church in Terre Haute, as related to him by James Ross, one of Terre Haute's honored pioneers.

This story's authenticity has been checked and rechecked by various persons over the years and found to be basically accurate.

DOROTHY J. CLARK

Some time later Dr. Lyman Abbott published his reminiscences, first as a serial in the OUTLOOK and then in book form. In connection with his experiences as pastor in Terre Haute, he gave an account of the organization of the Congregational Church which agreed in part with the story told Col. Ray by "Uncle Jimmy Ross" (one of Dr. Abbott's parishioners).

In substance the story tells how the founders of Terre Haute, from Kentucky and Tennessee, were not church-going people. They were more interested in horse racing and other sports. But they had land to sell and wanted to build up a substantial and prosperous community.

The National road was the thoroughfare for settlers seeking new homes in the West. They came, with all of their possessions, from Ohio, Pennsylvania, New York and other eastern states, ready to start anew when a suitable location was found.

Church-Goers

Most of them were church-going people. They tarried at Terre Haute, looked it over and moved on. They were not willing to bring up their families in a churchless community.

The promoters of the town, finding that they were failing to attract the most desirable of the home seekers, got together and decided to build a church, just as they might have decided to build a bridge, or gravel a road, or any other civic improvement. They were not churchmen (with one exception) but realized that a church is a community asset.

That is the substance of the story related to Col. Ray by James Ross who added that he was the only one of the original trustees who had ever had any church affiliation, but that he lived to see all of the others eventually come into the church on confession of faith.

Dr. Abbott does not refer to the loss of desirable emigrants as leading to the organization of the church, but confirms the tradition that the step was taken from commercial rather than religious motives. I believe he states that the man who presided at the first meeting was a gambler.

The two accounts dovetail pretty well. Apparently the conviction that a church was needed in order to attract desirable settlers had been growing on them and the preacher looking for a location came along at the psychological moment.

In the original plat of the town, a lot was reserved for church purposes and another for a school. That is not inconsistent with either tradition. Apparently they reserved a lot for a church but did not feel the need of it until they found they were losing business by not having one. The church then founded evidently did not use the lot, as it was the one on which Asbury Methodist Episcopal Church was built.

Accuracy Doubted

Though this geographical mystery does not affect the moral of the tale, it was one of the things that caused me to doubt the accuracy of the tradition, until it was confirmed in part by Dr. Abbott, who identifies this commercially started community church with the Congregational Church of which he was pastor.

Prior to 1828 there was no church organization in the village. In 1817 a Presbyterian church, known as the Hopewell or New Hope Church, was organized. Its meeting house was a log cabin on Sugar Creek near the Illinois line. Its members lived in both states.

The Terre Haute Presbyterians were members of that church. Uncle Harry Ross, a brother of James, used to tell "the Hopewell people occasionally came to Terre Haute and held big meetings in the courthouse. On such occasions each villager brought a tallow candle as a contribution toward lighting the house."

Home missionaries of all the several church denominations visited the town from time to time and held services in the courthouse, school, halls and private homes. In church histories the missionaries of that date reported Indianapolis, Fort Wayne, Terre Haute and Vincennes as godless and wicked cities. Doubtless in the eyes of those fanatical ministers they were.

The membership of the First Church consisted mainly of small tradesmen, mechanics, laborers and that class commonly called the "common people." Few, if any, men of the leading and wealthy citizens are found in the list.

But quite a number of their wives and daughters were members. When the Congregational Church was organized the majority of them transferred to that church. The feminine portion felt the need of a place to show off their Easter bonnets. The men doubtless thought a church suitable to the leading citizens and which would attract them, might help the town, so were willing to back such an enterprise.

Organized Church

In 1834 Rev. Merrick A. Jewett, a young Congregational minister, visited here on his way west. He was pursuaded to remain and organize a church. The organization was perfected on December 30, 1834.

Rev. Jewett apparently was an eloquent and highly-educated young man and more suited to appeal and attract the leading citizens, so the wise heads and town pushers urged him to stay and backed his enterprise with their money. Their money being in it, they doubtless insisted upon controlling the election of the officers by holding majorities on the boards and controlling the secular business of the church.

In 1842 Rev. Henry Ward Beecher, who was at that time pastor of a Presbyterian Church in Indianapolis, conducted a revival and over one hundred members were brought into the church. Jewett remained here until 1860.

He was followed by Rev. Abbott. It is easy to see, as pastor of the church and deriving his knowledge of the churches history from his parishioners, how he reached the conclusions which he set out in this history.

It is not strange that the churches of those early days did not appeal to educated men and men of affairs, in view of the relatively large number of uneducated and ill-prepared ministers, and the kind of theology they dealt in.

I can see how a group of substantial citizens, not church members, could get together after hearing Jewett morning and evening, and say, "There' the chap we've been looking for. If we get him to stay here, and build a church for him, we can hold some of these desirable emigrants that are getting away from us because we have nothing in the way of churches that is attractive to them.

"Here after 18 years on this beautiful spot we have only 800 people. Let us get together and supply the one thing lacking to make this a desirable place to live in and attract the kind of people we need to build up the town." Whether or not the chairman of the meeting was a "well known gambler" is immaterial, though it is a more interesting and effective story if he was!

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Negro Churches Factor in Religious Life of the City

BY WILMA WEBB.

The church is the only institution in the world which stands for the revelation of God in Christ and mediates that truth and its implications to the individual at every stage in his life, day after day and year after year, at times of crisis and in life's routine. If it were not for that quiet and steady work of the church, where would the average individual come in contact with Christian truth, or where would he come in contact with any coherent interpretation of life?

The church is the only institution which deliberately offers people opportunity for public worship and seeks to train them in private worship.

The church is the only institution which continually holds up the Christian ideal of life. Here its work does overlap with the work of other institutions such as schools, much secular literature, the law and many organizations which seek the realization of specific ideals. But at its best the church holds up an ideal which is higher and more inclusive.

Organized in Lost Creek.

The origin of the Negro Church here dates back to the Lost Creek settlement, located in the north part of lost Creek Township, a colony of Negro settlers which has attracted more than local attention by the steady and thrifty colored farmers which it has produced and the good citizenship which has prevailed there over the years.

Allen Chapel may be called the mother of colored churches in Terre Haute. The early church was a part of the Lost Creek Circuit until the later part of the Nineteenth Century. The church has grown from a small slab meeting house to the present modern church of today. The church was founded in June, 1839, by Bishop William Paul Quinn of Philadelphia. The present building, located at Third and Crawford streets, was erected in 1913 by the Rev. J. L. Craven.

The church ranks second in the southern district and third in the annual conference. Under the pastorate of the Rev. R. F. Ford, Allen Chapel promises again to be a lighthouse on the hill whose light cannot be hidden under a bushel.

St. John's A. M. E. Church.

Out of Allen Chapel also grew the St. John's A. M. E. Church known as the Spruce Street A. M. E. Church, located at Nineteenth and Spruce streets. This building was erected and the cornerstone laid in June, 1929, under the pastorate of the Rev. J. S. A. Mitcham. The church was organized Nov. 9, 1893 by the Rev. Alexander Smith, presiding elder of the Evansville district and was at that time known as the Rising Mission Church with the Rev. J. W. Henson as pastor. The present pastor is the Rev. W. K. Robertson who is serving his second year.

St. Paul Baptist.

The St. Paul Baptist Church, Second and Farrington streets, is at present without a pastor, but is being led in progress by the Rev. J. L. Brandon, the acting pastor. The church was organized in the year 1917 by the Rev. William M. Dickerson.

The Rev. I. D. Dorsey has proven an uplift to Saulters' Methodist Church and community during his five years as pastor of the church. Saulters' Methodist Church was organized in the home of Mr. and Mrs. Albert Adams, 1328 South Thirteenth Street, in October, 1879. The organizer was the Rev. L. Branden. The name "Saulters" was given the church to honor the chairman of the trustee board and the oldest member in the newly formed church, Mr. Saulters. The present building, located at Thirteenth and One-half and Franklin streets, was erected in 1908. Thus Saulters' Methodist Church was begun and has survived and grown to be a vivid monument.

Shiloh Baptist.

The Shiloh Baptist Church, Twenty-fourth Street and Seventh Avenue, one of the younger churches in the city, was organized Jan. 3, 1932, by the Rev. William M. Dickerson. The present pastor, the Rev. H. A. Bexley, was called to the church Jan. 20, 1939. Under his leadership a rising trend in membership, finance and spirit has been seen. As a forceful and superb preacher and as one of the most gifted and versatile of the younger ministers, the services of the Rev. Mr. Bexley are always much sought for and his preaching is always heard with eagerness.

The First Free Baptist Church, located at Thirteenth and Franklin streets, has become a vital spiritual force in the community under the pastorate of the Rev. H. Clay Marwell, D. D. The church was organized in the year 1882 by a small group of persons [illegible] on South Fourteenth Street. A small frame building was erected as a place of worship. This building soon became inadequate to take care of the growing congregation.

Calvary Baptist.

"The Little Church Around the Corner" is the nickname given the Calvary Baptist Church, located at Thirteenth and One-half Street and College Avenue. A group of members associated with the Second Missionary Baptist Church organized the church on Sept. 15, 1915. Much praise is due the Rev. J. B. Duncan, the present pastor, who has paid off all indebtedness of the old building, increased the membership, organized a yearly program which gives the church a wider field in which to work and who devised the plan by which the present edifice was built. The Rev. Mr. Duncan is serving his thirteenth year as pastor of the church.

The Second Missionary Baptist Church was the first colored Baptist Church organized in this city. The church was organized in the year 1871 by the Rev. Lewis Artis at 28 South Second Street. Under the pastorate of the Rev. Stephen Clay the present location at Fourteenth and Oak streets was purchased. In 1935 the Rev. B. C. Winchester, the present minister, was called, and for six years his inspirational, impressive and superb sermons have been a decided drawing card for attendance and a great stimulus to spiritual life.

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CITY WORSHIPS IN 42 PLACES

EARLIEST MISSIONARY OF WHOM THERE IS RECORD, CAME IN 1812.

February 24 1918.

First Congregation Was Established in 1823 by Rev. David Monford—All Religious Organizations in Thrifty Condition.

Fifteen different religious denominations with forty-five places of worship, with approximately 8,000 active members represent the development of the institution of the church in Terre Haute.

Missionaries came with the first settlers to the Wabash valley. In 1812 Jonathan Stamper as chaplain of the Kentucky troops, preached at Ft. Harrison. He was a Methodist. The Rev. Nathan B. Darrow, a Presbyterian, came as a missionary to Terre Haute in 1816.

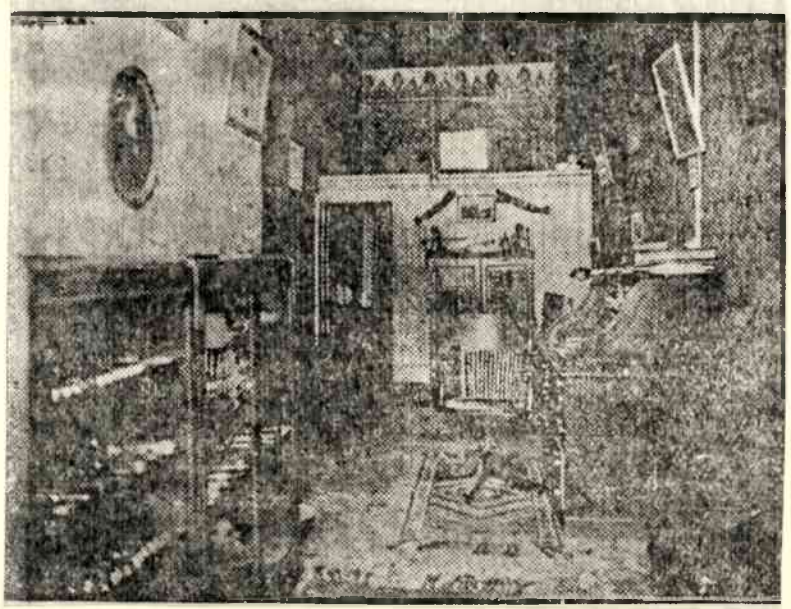
The first congregation established in Terre Haute was organized on May 17, 1828, when the Rev. David Monford perfected the organization of the antecedent of the central Presbyterian church with ten members. Asbury Chapel and the Congregational church were established at about the same time, the former in 1833 and the latter in 1834. Two years later, 1836, in the school house at the corner of Fifth and Walnut the First Baptist church was organized. St. Joseph's parish was the first Catholic organization in the city, made in 1842.

The religious organizations of the city grew from these small beginnings until the present status has been reached. Taken from the latest directory they are as follows:

Baptist.—First Baptist church, northwest corner of Sixth and Cherry streets, Rev. Charles E. Hemans, pastor; Poplar street church, nothwest corner of Fifteenth and Poplar streets, Rev. Lotus Aspy, pastor, Tab-

e old church at Sixth and Cherry streets which was built in 1857.

INTERIOR OFFICES DRS. FLEMING & McINTOSH, 807 Main Street.



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2.

ernacle Baptist, northeast corner of Eighth avenue and Seventh street, Rev. J. W. Neyman, pastor; South Division Baptist at 408 Dilman street; Third Avenue Baptist at 1445 Third Avenue.

Colored churches of the Baptist denomination are as follows: Free Will, 1330 South Fourteenth street, Rev. C. C. Edwards, pastor; Highland Missionary, southeast corner of Thirteenth and a Half street and Carl avenue; Primitive Baptist, 1502 South Fourteenth street, Rev. Irving Thomas pastor; Second Missionary Baptist 464 South Fourteenth street, Rev. Hillman, pastor.

Catholic.—St. Anns, 1426 Locust street, Rev. John F. Ryves, rector; St. Benedicts, southeast corner of Ninth and Ohio streets, Rev. B. Zoller, rector; St. Joseph's, 119 South Fifth street, Rev. Camillius Eichenlaub, rector; St. Patrick's, southeast corner of Thirteenth and Poplar streets, Rev. Victor A. Schnell, rector.

Christian.—Central Christian, 635 Mulberry street, Rev. L. B. Sellers, pastor; College Avenue Christian, 315 College avenue, Rev. Leonard V. Barbre, pastor; North Christian, 1304 Maple avenue; Second Christian, southeast corner of Fourth street and Eighth avenue.

Christian Scientists—First Church of Christ Scientist, 715 Ohio street.

Congregational—First Congregational, 630 Ohio street, Rev. H. H. Wentworth pastor; Plymouth Congregational, northeast corner of Seventeenth and Sycamore streets.

Episcopal—St. Stephens, southeast corner of Seventh and Eagle streets, Rev. John E. Sulger, rector; St. Paul's Mission, 2100 North Thirteenth street, Rev. R. B. Whipple, rector; St. Luke, 1100 South Tenth street, Rev. R. B. Whipple, rector.

Evangelical—Evangelical Reformed, southeast corner of Eighth and Ohio street, Rev. J. F. Winter, pastor; United Evangelical, southwest corner of Locust and Seventh streets, Rev. J. H. Gamber, pastor; Zion, northwest corner of Ninth and Walnut street, Rev. E. C. Ewald, pastor.

Jewish Congregations — Temple Israel, 418 South Fourth street, Rev. Emil Leipziger, rabbi; B'nai Abraham, northeast corner of Twelfth and Mulberry streets, Rev. Reuben Hurwitz, rabbi.

Lutheran—Lutheran Evangelical, 635 Poplar street, Rev. H. Katt, pastor; St. Paul's Lutheran Evangelical, northeast corner of Eagle and Twelfth streets, Rev. W. K. Fontaine, pastor.

Methodist Episcopal. — Centenary northeast corner of Seventh and Eagle streets, Rev. J. E. Avann, pastor; First Church, northwest corner of Seventh and Poplar streets, Rev. U. G. Leazenby, pastor; Grace, southwest corner of Fourth and Willow streets, Rev. Owen Wright, pastor; Liberty Avenue Church, Twenty-third and Liberty avenue, Rev. Clyde Saylor Black, pastor; Maple Avenue church, southeast corner of Twelfth street and Maple avenue, Rev. F. O. Fraley, pastor; Mattox, southeast corner of Fifth and Locust streets, Rev. J. S. Meracle, pastor; Montrose, 1100 South Seventeenth street, Rev. J. E. McCloud, pastor; Trinity, southeast corner of Fourteenth street and Third avenue, Rev. M. W. Hedding, pastor; Free Methodist, 1412 Walnut street, Rev. John B. Lutz, pastor; German M. E. southwest corner of Fifth and Mulberry streets, Rev. Fritschle, pastor.

Colored churches of this denomination are as follows: Allen Chapel, northwest corner of Third and Crawford streets, Rev. F. P. Baker, pastor; Highland, near Elizabeth and Thirteenth and a Half streets; Nineteenth street, Northwest corner of Nineteenth and Spruce streets, Rev. J. J. Evans, pastor; Saulters Chapel, southeast corner of Thirteenth and a Half and Franklin streets, Rev. Charles Jones, pastor.

Presbyterian — Central, southeast corner of Seventh and Eagle streets, Rev. Dr. W. H. McCaughey, pastor; Washington Avenue, southeast corner of Washington avenue and Sixth streets, Rev. Don Tullis, pastor; Westminster, northeast corner of Wabash avenue and Twenty-second street, Rev. Elijah Johnson, pastor.

United Brethren.—First United Brethren, southeast corner of Fourteenth and Chestnut streets, Rev. S. E. Long, pastor; Second United Brethren, southeast corner of Fourteenth and Barbour avenue, Rev. P. F. Kettring, pastor; Fourth United Brethren, northwest corner Second avenue and Twenty-third street.

Pentecost.—First Pentecost Church, southwest corner of Ninth and Seventh avenues, Rev. Thomas Jackson, pastor.

Seventh Day Adventists—1120 Sixth avenue.

Volunteers of America—111 South Third street, Captain Brandt in charge.

Show Marked Growth.

These organizations are all in a thrifty condition and without exception have shown marked growth during the last year. Several of the churches have new buildings which are among the handsomest structures in the city. Others have been repaired and expensive improvements made. Still others are planning new homes that will be worthy of the city. Centenary, Montrose, B'nai Abraham, St. Ann's and College Avenue Christian have new homes. St. Stephens has been remodeled until it is one of the handsomest church homes in the west. The Central Christian church plans for a new building along modern lines that will be unique in the city. All of the more leading churches of the city maintain missions in other parts of the city at which there are frequent services and Sunday school each Sabbath.

St. Benedicts church, from an architectural standpoint, is one of the most beautiful in the city and the interior is said to be equal to anything west of the Allegheny mountains. The Centenary, St. Stephens, First M. E., and others are handsome structures.

Late years have seen less of the petty dissentions in the various congregations than ever before. Union meetings have been common and frequent. The spirit of the church in Terre Haute has taken a higher plane and through the ministers organization have worked hand in hand for the betterment of the city.

The ministers, with very fe wexceptions, have been men of high moral standing and sincerity of purpose that have endeared themselves to their congregations and the public in general. They have, in a measure, taken an active part in the civic affairs of the city and given attention to those things in a dignified way, which tends to uplift humanity.

Kindred Organizations.

Growing out of the church are numerous other organizations devoted to charitable, humane and religious ends. These, without exception, have the interest of the human soul at heart and do extensive work along lines not thoroughly worked by the church. All strata of society are reached by these organizations and immeasureable good is done.

Foremost, perhaps, among them is the Young Men's Christian Association. In the fall of 1893 E. E. Stacy, state secretary for the state association, came to this city on invitation and held a parlor meeting at the home of H. P. Townley, where the idea was explained. It was shown that Terre Haute was one of the largest towns in the country without a similar organization. The meeting resulted in the organization of an association with the following officers: H. P. Townley, president; J. Smith Talley vice president; Bertis McCormick, treasurer, and C. B. Jamison, general secretary. In casting about for a location, a place was found in a building being erected by the late Samuel T. Reese at the corner of Seventh and Ohio streets. A five year lease was secured and the new organization opened its doors.

It prospered wonderfully and soon outgrew its quarters. When it came time to renew the lease and Mr. Reese was approached, he said that he had contemplated doing something for the

(City Worships . . .)

3.

association and would donate the quarters. This was accepted as a monument to Mr. Reese.

Negotitions had been opened to secure the building occupied by the Terre Haute Club on Ohio street. It was finally closed for $15,000 and $26,000 more was spent in building a gymnasium and bath. After the association was firmly installed in the new home Secretary Jamison resigned and H. E. Dodge was installed as secretary.

In the meantime Mr. Townley had resigned as president and Mr. Talley was made president. Night schools were opened in the winter of 1903-4 and have been a regular part of the work since. The association has been one of the most successful and prosperous in the state and the membership has now reached more than 1,000. It has again outgrown its present quarters and the question of a new home has received considerable agitation. It is especially strong in the physical and the educational work. Thousands of young men have felt the Christian influence of this organization and are thankful for it.

City Y. W. C. A.

Of the same character is the Young Women's Christian Association, which found its inception in the same home as the Y. M. C. A. A score or more of the ladies of the city met at the home of H. P. Towneley in February, 1902, to hear Miss Elizabeth Wilson tell of the work of the association. At a meeting in March, thirty-six directors were appointed and later the officers were elected. Mrs. Joseph J. Jenckes was made president. She held the position until she left the city a few years later and was succeeded by Mrs. I. H. C. Royse. In December, of 1902, Miss Emma B. Moore came as secretary and has been in charge evet since.

The first home was established at 664 Ohio street, but the quarters soon became too small and the building being desired for other purposes, the association moved to 119 North Eighth street in what was formerly the old public library building. A move was recently begun to erect a new and suitable home and to that end and the property at 121 North Seventh street was purchased. Plans were made and the erection of a new structure will be commenced this summer.

The association has a total membership of 611, while the total attendance for the last year reached 60,965 and during the year there were served 43,827 meals. Almost $50,000 has been subscribed for the new home, which is expected to cost about $75,000.

The work of this institution appeals particularly to young working women. Effort is made to give them such an environment as will best cultivate the Christian spirit. Bible study and gospel meetings are a regular part of the program. Gymnasium classes are maintained, lectures and musical and social diversions are given during the year.

Social Settlement.

The Social Settlement located on North First street, is one of the organizations of the city devoted to the improvement and education of the poor and unfortunate in the west part of the city. The chief promoter has been Miss Eliza Warren, who has devoted both time and money to the work. Especial attention is given to teaching the girls of the vicinity the domestic virtues. Housekeeping and cooking are among things taught. Cleanliness is emphasized. Sewing is taught. Other things suited to improve the lot of the people reached are given attention. The Social Settlement is an important factor in the charitable work of the city.

The work of the Volunteers of America cannot be overlooked in any mention of the religious and charitable work of the city. Under the leadership of Captain Stahl, for three years the work of this society came to be recognized as an important one. Religious services are held every night at the rooms at 111 South Third street. The homes of the people needing aid are visited. When charity is needed it is forthcoming at once without any red tape. The leaders know their people and are rarely imposed upon.

The Florence Crittenton Rescue Home on East Poplar street, is one of the newer institutions which has a distinctive purpose, that of caring for homeless and fallen women. It met with some opposition at first, but has become firmly established. It has accommodations for twelve people and larger quarters are needed now. The results of the work have been eminently satisfactory and good is done in a line which has been long needed Terre Haute.

The spiritual welfare of the people of Terre Haute as well as the physical welfare of the unfortunates, is as well attended to as any other, perhaps. There is no retreating along the line of Christian people, but a forward movement goes on that bespeaks the courage of the Christian soldiers.

Churches (CW) Christian

SUNDAY TRIBUNE AND TERRE HAUTE SUNDAY STAR.

Well Known Terre Haute Names Associated With Early Church

June 2nd 1941

A HUNDRED years ago, religion, politics and society were struggling through a turmoil that left lasting scars on Terre Haute.

Sisters of Providence were warned not to wear the habit of their order in public, Masons held their meetings in secret if at all, on an October night the Millerites met on the hill-tops clad in their muslin robes to await the ending of the world, and Orson Pratt baptized his Mormon converts in Terre Haute.

William Henry Harrison had been elected president in a bitter campaign that split families, sects and parties, had been inaugurated and died after a short month in office and John Tyler, the "president without a party" had succeeded him.

Amid all these trials and tribulations, the Christian church was born in Terre Haute.

The Wabash Courier announced on May 29, 1841, that "Elder John O'Kane, of the Reformed Baptist church, will preach at the court house on next Sabbath in the forenoon at the usual hour and at candle lighting of the same evening. He will probably hold meeting one or two evenings previous. It is expected that other preachers will meet here to assist him." As the Courier was issued on Saturday, it is evident that this proposed meeting was for June 6, and possibly he had meetings earlier in the week.

Traveling Evangelist.

Otcober 2, the Courier said that William Begg, Christian evangelist, from Kentucky, would lecture at the court house on the first, second and third of the month (a weekly paper could not be expected to keep up to date) on these subjects: "Nature and Power of Conscience," "The Book of Revelations," "The Nature, Conditions and Privileges of Messiah's Kingdom."

On the 30th and 31st of the month he preached at the court house again, morning, afternoon and night, and a week later he preached on "The Spirit."

For the historian of the future the announcement of Jan. 8 was important for it was announced that "A lecture on 'Man in His Original State' will be delivered at the room next door above the Eagle hotel on Market street (which is now used by the Christian church in this city for religious services) on Saturday night and public worship at the same place on Sunday at 11, 3, and at early candle light by William Begg, pastor of said church."

The Eagle Hotel was at the corner of Third and Cherry, but which corner, there seems to be no knowledge. It was conducted by Guy Welch, who later appears as one of the trustees and no doubt, was one of the founders of the church.

In May, Elders John O'Kane, Jimison, Law, Combs and Begg of the Christian church, announced that they would hold a meeting on the 27th (Friday) and continue until Sunday or Monday, "or longer if the public required it."

Church Site Bought.

Meantime there had been filed in the recorder's office on February 14, 1842, a deed for lot No. 47, from Rufus Miner to Henry Brasher for $300, one fourth of which was paid in cash and a note given for $100, payable in 20 days and another for $125 payable in six months, with interest at ten per cent.

Following an advertisement in the Wabash Express, a meeting was held April 27, 1842, "in the room upon Market street occupied as a meeting house by the Church of God in Christ to hold an election for trustees (five being required) to receive a title and to hold a lot for and on behalf of the Church of God in Christ in Terre Haute."

With Joseph C. Early as clerk and William Begg as judge, Bateman Ross, Joseph C. Early, Henry Brasher, Charles M. Hart and Guy C. Welch were elected. They became owners of the lot, now vacant, on the east side of Fourth street, between Ohio and Walnut streets, and on it they erected a modest frame church, which they occupied for twenty years.

On the corner north of the block, at Ohio street, was the home of the Universalist church.

William Begg by this time felt secure in a salaried position and his mind turned to other matters. February 17, 1842, he married at Versailles, Kentucky, Lucinda Dupey and shortly afterwards arrived in Terre Haute to continue his service as pastor of the infant church.

The building of even so modest a structure took time and it is uncertain when the building was first occupied.

A mechanic's lien recorded by John Askins July 20, 1846, for $86 was for work done and materials furnished previous to May 22. It is possible that this work was something of a minor nature and not the actual building of the first church building.

Church Reorganized.

The church seems to have faltered somewhat about this time, for Mr. Oakey is authority for a statement that it reorganized in 1852.

Certain it is that a revival of interest took place about that time for many outside ministers preached here from time to time. Alexander Campbell, a founder of the organization, from whom the derisive title "Campbellite" was taken, preached here Oct. 23, 1857, and again in 1861. Born in Ireland in the 1780's, he came to America in 1809 and in 1827 separated from the Baptist church after the filing of charges against him. The usual charge in these cases was a failure to agree with the discipline of the church and in the case of a woman member of the old Union Baptist church in Pierson township, she was expelled for "sitting under false discipline" and under her name and record in the old minute book, some one has explained, "Joined the Campbellites." In another hand, clearly feminine, is written, "Beg Pardon, the Church of the Disciples."

Elder Arthur Taylor, A. D. Fillmore, Young of Charleston, Ill., and R. Dobbins of Greencastle all preached here in 1858 and in 1862 Elder E. Goodwin, editor of the Christian Herald, and Elder B. R. Smith visited and preached here, followed in December by Professor S. K. Hoshour, late superintendent of public instruction in Indiana. On Christmas day of that year the

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Union Christian College at Merom was dedicated.

With increasing membership and freedom from debt the congregation began thinking of larger quarters, and on July 13, 1867, sold to John C. Ross for $2,580, the south two-thirds of the lot on Fourth street, the deed stating that "this conveyance is made for the purpose of reinvesting the proceeds in other property for the use and benefit of the said church." The north third of the lot was sold to Benjamin Harbert for $1,496.20, and on July 26, 1867, the trustees bought of D W. Minshall for $1,920 lot No. 1 of Minshall's subdivision.

The Rev. Blackford Condit owned the lot immediately west of this lot, and not wishing to have the building so close to his house, bought 20 feet off the west side of the lot east of the church lot from Minshall and sold it to the trustees, who then sold him 20 feet off the west side of their own lot for the same $700 that he had paid for the part of lot No. 2.

On this was built the third church, the present book store of the Teachers College. Plunged deeply in debt by the move from Fourth street, only the lower floor was finished until much later. The city directory of 1872-73 says that only the basement had been finished and $3,000 was needed to complete the upper floor. Not until March 12, 1876, was it possible to dedicate the building as fully paid for and not even the upper floor was finished then, for the Saturday Mail announced Oct. 16, 1876, that the work would be completed about Christmas.

As an indication of some of the financial trouble of the times is a statement that the church had borrowed six hundred dollars to pay the late pastor, L. B. Smith, and that they would be without a minister until the loan was repaid. The banker who loaned the money had a way of imposing such conditions on the borrower.

Again the church enjoyed a large gain in membership and a movement to enlarge the premises was met by another to move to better and larger territory on which to build a larger and finer edifice. Bitter controversy was stirred among the membership, the older set, who had borne the burden of building and paying the long overshadowing debt being opposed by the younger ones who had seen only the later days and easier times. The movement for a new building carried and the present structure at the northeast corner of Seventh and Mulberry followed. Completed in 1911, it is the third building to be owned and occupied by the church, though the rented quarters on Third street and the old court house had served the early congregation, all of them at rest long ago.

The Mulberry street building years later was taken over by a dancing school and still later by the Shrine lodge.

In the early and simpler days of the church, musical instruments were frowned upon and the choir leader lined out the hymn, sounded his pitch pipe and joined in the singing. In later years great controversy arose over the introduction of an organ or melodeon and in the case of a church south of Riley, after bitter argument a movement carried to buy a chandelier for the church. The argument seems to have been noisier than instructive and in the heat of the discussion little pains seems to have been taken to explain carefully just what was to be bought. As they left the building, one dissatisfied woman expressed herself,

"Well, they've got the thing at last, but let's see them find somebody to play on it."

Early Types of Terre Haute Homes and Buildings

T.H. Trib-Star June 1, 1941

First Presbyterian Church Which Stood at Fifth and Ohio Streets. Drawing by Juliet A. Peddle, Terre Haute Artist and Architect.

THE early Presbyterian church in Terre Haute had a more varied career than most.

The first Presbyterian church in this community was organized in 1828. Ten persons met at the courthouse and Rev. David Monfort acted as moderator. This group followed the practice of early churches of that day in meeting in available halls until they were able to build a church of their own. In 1843 they purchased a lot at the northwest corner of Fifth and Poplar, and in 1844 the church was dedicated. This building served the congregation until 1862 when it was sold.

The second Preebyterian churh to be organized in Terre Haute was formed in 1846. The congregation purchased a lot on the north side of Mulberry between Fourth and Fifth streets and presumably built their church shortly after, though I do not have the date of its construction. A few years later the community was felt to be not large enough to support these two churches and the recently organized Baldwin church, and it was deemed advisable to dissolve the organization that the members might affiliate themselves with the other churches. This church was dissolved in 1850 and the property sold to the German Methodist church in 1851.

In 1848 a group of people desirous of forming a New School Presbyterian church invited William Cheever, who then had a church in Rockville, to come and organize a church in Terre Haute. The organization took place in December, 1848. The Christian church allowed this congregation the use of their church until they should have their own. In 1851 they purchased a lot on the northeast corner of Fifth and Ohio and in 1853 erected their church. The church was named for Mr. Baldwin, a prominent preacher and educator who was the first president of Wabash College. In 1868 the name was changed to the Second Presbyterian church.

In 1865 discussions started in regard to uniting the Baldwin church and the First church which by this time was in its new quarters at Seventh and Mulberry streets. There were many matters which were difficult to settle and it was not until 1879 that the two churches were finally united. The Baldwin (by this time changed to the Second Presbyterian) church and the First church both dropped their earlier names and the new church was called the Central Presbyterian church, by which name it is still known today.

Since I have been unable to locate a picture of the earliest building, I have selected the Baldwin church for illustration as, though not the first, it is still quite an early one and I have two pictures of it—one on the map of 1854 and the other a photograph in the possession of Miss Helen Condit which was taken not long before it was torn down. The above drawing is based on the 1854 picture, using the photograph as a basis for detail. The photograph shows no spire above the cornice of the tower but other than that, there seems to have been no great change in the building.

The style of this church is interesting in that it is one of the earlier ones to adopt the Gothic style which was being revived in this period. This seems to us today a very normal style for a church, but then it was the new and forward looking thing to do in a community dominated by the Greek revival and other classical forms. It is interesting to have preserved for us a record of this early Gothic revival church.

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Churches (W.V.)
#224 Presbyterian

Written in 1930

TERRE HAUTE CHURCHES.

By Clementine Dorsey.

In pioneer days the backwoods preacher traveled far and wide on horseback, blazing trails where there were no roads, to minister upton the scattered settlements. He would build a cabin home and then begin his work of service, leaving his wife and family for weeks at a time while he preached the gospel to scattered settlements. He did not get much, if any, salary.

All women pioneers were very brave and the wives of the early preachers were among the bravest. The preachers were vigorous men who triumphed over malaria, bad roads and other difficulties to carry the gospel to pioneers who had left their friends, their churches and their schools in the east and south to establish homes in the new state of Indiana.

Services were held once a month at each village or settlement. Traveling was difficult, the roads, if there were any, were often too bad for wheels. Evening services were held at "early candle light"; there were no lights, excepting tallow candles. At the services each villager brought a candle with him to help light the room.

There were no organs or other musical instruments and very few hymn books. The minister would line off the hymn, that is, read one line at a time, the leader gave the pitch from his tuning fork and everyone sang. A few churches had choirs to lead the singing but the choir never sang alone.

The first Sunday school in Indiana was organized in New Albany by the Rev. Isaac Reed in 1818.

Rev. Ransom Hawley was one of the first organizers of Sunday schools in this part of the state. His son, Rev. Ransom Hawley, lived in Terre Haute for many years.

The first Sunday schools were not favored by the adult members of the church, they called them "new fangled." They preferred to take the children to church services where they sat through three hour sermons.

The first Sunday schools were used to teach children and grown folks to read and many an ignorant pioneer youth has learned his letters from the Bible. Committing Bible verses to memory was one of their ways of teaching and whole books of the Bible were recited each Sabbath.

The first sermon preached in Terre Haute was in 1812, when it was just a settlement; John Stamper, chaplain of the Kentucky Volunteers, was the preacher.

When Terre Haute was laid out in 1816, a lot was set aside in the plat for a church building, but no church was built for eighteen years. Services were held in the homes and later in the court house, when it was built in 1822.

The Methodist circuit riders were among the first preachers in the newly organized town and services were held at regular intervals, beginning in 1818. Legal possession of the lot donated by the original owners of the town, for a church was taken by the Methodists in 1833. A brick church, costing $300, was built on this lot on the northwest corner of Fourth and Poplar streets.

All of the early Protestant missionaries held services in the court house after it was built, until this church was built. In 1841, a larger church was built which was used for fifty-five years when a lot was purchased on the northwest corner of Seventh and Poplar and the present Methodist temple was built.

A German Methodist church was organized in 1850 and services were held for a half century in their church at the corner of Fifth and Mulberry streets.

The Centenary Methodist church was organized in 1865 and a church was built on the northeast corner of Seventh and Eagle streets, where the newer church is located.

Rev. Charles C. Beatty, a Presbyterian missionary, preached a sermon in the ball room of the Eagle and Lion tavern in 1825. A Presbyterian church was organized May 17, 1828, in the court house, with eleven members. Services were held in the old school house at Fifth and Walnut until 1844, when a frame church was built on the northwest corner of Fifth and Poplar streets. The lot on the southeast corner of Seventh and Mulberry streets was bought in 1863 and the present church was completed in 1867.

Rev. Charles B. Derrow, a Congregationalist missionary, visited the settlement in 1816, and others had been here in 1812. The Presbyterians and Congregationalists were united in one church until 1834 when seventeen members withdrew to organize a Congregational church. Rev. M. A. Jewett was the first pastor; his salary was $405 and he remained with this church until 1860. A $9,000 church was built on the southeast corner of Sixth and Cherry streets in 1837. A wind storm destroyed it April 23, 1855, and it was not rebuilt until 1857. This property was sold in 1902 and the present church on Ohio street, between Sixth and Seventh streets, was built.

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Local Churches Have Grown W
City Throughout the Past

January 1937
Jan 1937
Churches (Ti

By the Rev. A. J. Esperson,
Pastor First Baptist Church.

Terre Haute is a city of churches. There are fifty white protestant churches, thirteen colored and nine protestant missions in the city.

Many of the church buildings are imposing structures and compare favorably with other public buildings of the city and community. The churches are well located, the larger denominations being represented in the downtown section and the outlying churches serving definite districts, often without specific emphasis on denominational affiliation, rather working as community churches serving that area.

Century Old Churches.

The churches of Terre Haute have grown with the city through the past century. Some in the downtown area are as old as the city itself and can tell a story of struggle, disappointment and victory that reveals the spirit of the pioneer wherever he is found. The First Congregational, Central Presbyterian, Methodist Temple and First Baptist are on their way into the second century of service. These churches have lost none of their enthusiasm because of their age—to the contrary—they are among the most progressive.

New Churches Represent Progress.

In every part of the city new churches have sprung up through the years gone by, many of them being missions of the downtown churches, assuming full responsibility for their own organizations as they grew and erecting magnificent plants. In the pictures above you will see such structures as Westminster Presbyterian church, the Breden Memorial, the Eighth Avenue Baptist, Plymouth Congregational and the Trinity Methodist churches and others whose buildings are comparatively new. The community enjoys the forward looking spirit of these churches and denominations in planning adequate structures, not only for the present day, but for the days to come.

The Ministers.

The ministers of the churches of Terre Haute, for the most part, are outstanding in leadership, and are successors to a long line of successful men who have become leaders in denominations in other places and at large. Such widely known men as Lyman Abbot and others served their apprenticeship in the growing city of Terre Haute. In the past decade several men going from the churches of Terre Haute have assumed responsible positions of leadership in their respective denominations and the present incumbents in many of the churches give as much of a promise in their own respective fields.

Aggressive United Program.

Through the Protestant Ministerial association these churches, though separately organized and manned, work out a united aggressive program year by year, and the day is here when there is harmony and co-operation in the doing of our work of evangelism, Christian education and social interpretation of the Gospel as it touches the interdenominational work. A beautiful spirit of harmony and co-operation exists and is expressed this spring in a united effort of visitation and census. It is planned that the ministers themselves make a call on every Protestant family in the city before Easter. They are also planning unitedly to observe Holy week with noon-day services downtown and evening meetings in local churches.

Denominational Strength.

Glancing at a church directory, you will immediately discover certain denominations holding a larger number of churches and wielding the greater influence. Of these the Methodist denomination is without question the strongest and most influential, with two outstanding churches in the downtown trea, the influential Maple Avenue church to the north, the daring Trinity church to the east and the aggressive Fourth Avenue church in a nearby district and the newer churches, such as Liberty Avenue and Montrose, in the east section.

A close second in strength are the United Brethren churches, all of them serving definite sections of the city, four of them housed in nearly new up-to-date plants. The First United Bretheren church long has held a place of religious and civic leadership.

The Baptists have five churches, the newest structure being the Eighth Avenue church, built in 1926. All the Baptist churches are originally missions of the First church, located downtown. This year it celebrated its centennial with appropriate ceremonies during the month of May.

The Central Presbyterian church stands as a landmark in the downtown district. It has an outstanding career of influence and usefulness and is the mother church of the Westminster Presbyterian, a new church in the east part of the city, and the Washington Avenue, in the south.

The Christian denomination has four churches in the community, the Central church towering in strength, its new pastor, the Rev. J. O. Dodd, just assuming the responsibilities laid down by J. F. Fisher, who passed away a few months ago. An aggressive program is under way here. The other Christian churches have been mothered by Central in the early years of their existence.

The Lutheran church is represented by three churches in the community, the stately and influential Immanuel church downtown (picture on this page), the Evangelical Luthern, which at this time is starting a new structure in the new section to the east, and Unity Lutheran which serves a choice new residential district to the east.

The Reformed church has two organizations in the city, the Bethany Reformed serving the Edgewood district and the Zion Reformed downtown. It celebrated its diamond jubilee in 1933 and has and is wielding a vital influence in the community.

The Evangelical denomination has three churches, well located in different sections of the city serving their immediate community and cooperating heartily in the city-wide work. They are Locust Street, Kent Avenue and St. Paul's, all well manned with aggressive ministers.

You will notice in the directory a number of other denominations represented by one or two churches. Oftimes because of only a single representation they are the stronger and more influential. St. Stephens Episcopal is perhaps the most influential in this group. It serves a distinct group of the citizenship and is beautifully located in a downtown location.

Missions and Tabernacles.

In co-operation with the Protestant churches, the Missions and other organizations are doing an outstanding piece of work along religious and social lines. There are nine such organizations, and they hold the respect and enjoy the support of the whole community.

Colored Churches.

Eleven organizations are serving the 4,000 colored citizens of Terre Haute. They are doing a piece of work for this group that no other group, white or colored, could do. These churches are centers of the social as well as the religious life of the people, and their ministers are worthy representatives of their race, and co-operate heartily in community plans and efforts. The Baptists have eight organizations and the Methodist three.

General Statement.

When you look upon the religious organizations of the city, Catholic, Jewish or Protestant, you cannot help feeling amazed at the mighty influence of religion in the community. There are voluntary organizations supported, not by taxation, but by voluntary contributions by interested citizens. These groups contribute approximately a million dollars annually in free will offerings to community welfare, the spread of religion and moral and ethical principles in the community and the spread of the gospel of peace and good will to the uttermost part of the earth.

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Terre Haute Colored Churches Influence Negro Citizens' Lives

Terre Haute has seven churches of the various denominations of the Negro citizen. One, Allen Chapel, recently celebrated the 100th anniversary of its founding.

Rev. C. R. Waters, Allen Chapel.

These churches have been a great influence on the lives of the colored citizens and have participated in many of the civil and religious movements here which have been beneficial for the general welfare of the city.

The origin of the Negro church here dates back to the Lost Creek settlement, located in the north part of lost Creek Township, a colony of Negro settlers which has attracted more than local attention by the steady and thrifty colored farmers which it has produced and the good citizenship which has prevailed there over the years.

Shiloh Baptist Church.

The church was organized Jan. 3, 1932, by the Rev. William Dickerson with seven members in the old Union Missionary Baptist Church Building. The Rev. Mr. Dickerson was a succesful pastor and put the church on a solid and workable foundation.

He organized the famous Shiloh Choir, which so far has proved a credit to his work. In the year 1933, after having put the church on the forward march, the Rev. Mr. Dickerson ended his work as pastor there.

In the year 1934 the Rev. G. R. Ford of Indianapolis was called to take the helm of the church. He was successful in building up the church membership and put the church in its rightful place in the Western District Association. He also put new seats in the church auditorium and chairs in the choir box. The Rev. Mr. Ford gave up this work and returned to Indianapolis in 1937.

On Oct. 23, 1937, the Rev W. E. Tucker of Chattanooga, Tenn., took up the work as pastor and leader. He was successful in bringing the membership closer together spiritually and put new life into the Sunday School and Missionary Circle. He closed his work in 1938.

The moderator of the Western District Association and pastor of the Second Baptist Church in Brazil, Ind., the Rev. William Edwards, took charge of Shiloh until the Fall of 1938. He successfully built up the spiritual phase of the church and got it ready to receive a much needed pastor who was called to the church Jan. 20, 1939, in the person of the Rev. H. G. Legley.

Youngest in City.

The Rev. Mr. Bagley, the youngest pastor in the city, hails from Nashville, Tenn., and was pastor of the Little Rock Baptist Church there. He brought to Shiloh a concise church program and succeeded in establishing regular church discipline. He held and preached his own revival in May and added twenty-one souls, mostly young people, to the church. Out of the revival he organized the Junior Church, Junior Choir, Junior Willing Workers' Club and B. Y. P. U.

The Rev. Mr. Bagley has succeeded in buying the building that noused the Shiloh Church. He has enlarged the main auditorium, put in new windows, modern new vestibule and many other improvements.

Under his leadership the church has grown and is rapidly taking its place among the leading churches of the city. Its present membership is 100. Eight auxiliaries are now functioning.

"Onward toward a front-line church" is the pastor's slogan.

Spruce Street A. M. E. Church was organized Nov. 9, 1893, by the Rev. Alexander Smith, presiding elder of the Evansville district. The church, then located at Fifteenth Street and Liberty Avenue, had as its first pastor the Rev. A. M. Taylor and was known as the Rising Mission Church. On June 11, 1899, the cornerstone was laid with the Rev. J. W. Henson as pastor.

In June, 1929, the present structure, located at Nineteenth and Spruce streets, was erected and the cornerstone laid under the pastorate of the Rev. J. S. A. Mitcham. The new church was then and is now called the St. John's A. M. E. Temple.

The church celebrated its forty-sixth anniversary recently and much credit goes to the new pastor, the Rev. W. K. Robertson, for the great work already done.

"Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teachings of the Bible."

St. Paul Baptist Church.

St. Paul Baptist Church was organized in the year 1917 at Thirteenth and Crawford streets by the Rev. William M. Dickerson. Leaving Thirteenth and Crawford, the church was moved to 920 South Second Street. Later the church was enlarged and a building erected at the present location, 943 Harding Avenue.

The Rev. A. L. Neblett succeeded the Rev. Mr. Dickerson in 1921 and the membership grew to near 400 with offerings as high as $75 per week. A decrease followed after the administration of the Rev. Mr. Neblett.

The Rev. L. M. Johnson, D.D., of St. Louis, Mo., has recently been called as pastor of the church and already a rising trend in membership, finance and spirit may be seen. The membership numbers 131.

Saulters' Methodist Episcopal.

Saulters' Methodist Episcopal Church was organized in the home of Mr. and Mrs. Albert Adam, 1328 South Thirteenth Street, in October, 1879. The organizer, the Rev. L. Branden, was sent to the city by the Rev. W. C. Echols, superintendent of the Indiana district.

Three trustees were appointed—Albert Adam, John Edwards and Albert Saulters, and five stewards, Aleck Weeden, Maggie Taylor, Nancy Adam, Letha Edwards and Sarah Ridgely. Albert Saulters was named superintendent of the Sunday School.

The name "Saulters" was given to the church to honor the chair-

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man of the trustee board and the oldest member in the new formed church, Mr. Sanders.

In March, 1880, the annual conference being held in Paris, Ky., the Rev. Eli Lane was sent to the new charge by Bishop Mathew Simpson.

During the Summer of 1883 the first church building was erected on the southwest corner of Thirteenth and One-half Street and Franklin Avenue, where the pastorate of the Rev. Fred White, with Dr. E. W. S. Hammonds, district superintendent. In 1885 this small frame building was moved across the street to the present location and remodeled under the pastorate of the Rev. C. H. Taylor, with the Rev. E. L. Gilliam, district superintendent. The first parsonage was built in 1900, with the Rev. J. S. Henry as pastor.

In 1908 the church was torn down and the present building erected, in which the first service was held December, 1909. The Rev. J. L. Franklyn was pastor at this time.

The second parsonage was built in 1925 with the Rev. R. E. Skelton as pastor of the church.

The present pastor is the Rev. I. D. Dorsey, who has proven an uplift to the church and community during his four years here.

Allen Chapel A. M. E. Church.

Allen Chapel may be called the mother of churches in Terre Haute. The early church was a part of the Lost Creek circuit until the latter part of the nineteenth century. Out of Allen Chapel also grew the present Spruce Street A. M. E. Church.

The first pipe organ installed in the church was in 1905, with Ada Ashworth, Robert Cruitup and Edward Clark the trustees. The names of Clark, Price, Bass, Daniels, Blake, Roberts, Howard, Stuart, Holland, Porter and Saunders are prominent parts of the church history.

An early record of the church shows the strictness of the church laws. Many of the members were marked and dismissed from the church for neglect of duty, refusal to attend church services, refusal to pay dues and other small misdemeanors.

The church has grown from a small slab meeting house to the present modern church of today. Three anniversaries have been held, one by the Rev. H. A. Perry, one by the Rev. B. A. Wilson and the 100th anniversary under the pastorate of the Rev. C. R. Waters, the present pastor.

Allen Chapel Church was founded in June, 1839, by Bishop William Paul Quinn from Philadelphia. The members in this first organization were Nilson Bass, Jethro Bass, Nancy Bass, Juda Florence and Mary E. Johnson. Descendants of these founders are yet active in the church work.

The first pastor was the Rev. M. J. Wilkeson, who was in charge for three months. He was succeeded by the Rev. D. Winslow. He was followed by the Rev. Shadrack Stewart, who built the first meeting house. The site of this meeting house was on South First Street near Crawford Street and was frequently used by early abolitionists for slaves who were trying to find their way over the underground railway to the north and to Canada. Later, on Oct. 21, 1871, the church was built on its present site, Third and Crawford streets.

The church was destroyed in 1913 by a tornado. The present church was built in 1913 by the Rev. J. L. Craven.

The church for many years was the center of religious and literary activities. Among the mutual of early years was the Union Literary Society which had in its membership many business and professional men. Some of the members were Dr. A. L. Cobell, J. M. Benson, Dennis Roberts, Simon Daniels, Edward Clark, Joe Jackson, Robert Cheatem, Wade Langford and many others.

Among some of the early ministers were F. B. Jones, Tucker Wilson, R. Bridges, J. M. Townsend, Noah Williams, F. P. Baker, D. P. Roberts, Simon Revels, Johnson Mitchem, A. T. Hall and R. Jeffries.

The church promises again to be a light house on the hill whose light cannot be hidden under a bushel. The present membership is 180. The church ranks second in the southern district and third in the annual conference. References to the early church may be found in the scrapbook, "When Terre Haute Was Young."

Calvary Baptist Church.

On Sept. 15, 1915, a group of members associated with the Second Baptist Church of this city met at the home of Mrs. Helen Fields and organized a church. The name "Calvary" was suggested by Mrs. Fields and accepted by the members.

The building at Thirteenth and One-half Street and College Avenue was rented by the members for twenty-one years. During that period of time the church has had five pastors, namely, the Rev. C. M. C. Hammonds, who served for eight years; the Rev. P. J. Whittica, eight months; the Rev. C. R. Walker, two years; the Rev. J. J. Brandon, eight months, and the Rev. J. B. Duncan, twelve years.

The Rev. Mr. Duncan is yet pastor and the church in its present condition owes its gratitude to the present pastor. By way of explanation the Rev. Mr. Duncan has paid off all indebtedness of the old building, has increased the church membership from seventy-five to 125, has organized a yearly program which gives the church a wider field in which to work and in April, 1936, devised a plan to construct the present building in which we now worship.

First was a drive for stones. By honorary mention. Lic. S. Beard gave the first 200 stones. After securing an ample supply of stones and starting the erection of the building, the cornerstone was laid on Sunday afternoon, July 21, 1938. The laying of the cornerstone was an event of unique interest. Assistance from all church members and friends made this one of the largest programs put on by the church for the year 1938. A mass of people from surrounding cities witnessed the laying of the cornerstone, which was done by the Masonic Lodge.

After the laying of the cornerstone the church seemed to have been inspired and the members worked harder than ever to complete the edifice.

Many members gave helpful suggestions, donated their services and helped in numerous ways, so that on Sunday, June 25, 1939, the members were able to leave the old building and march into the new one with much rejoicing and satisfaction.

On Nov. 12, 1939, Mrs. Ernest Gaither gave to the church a Sunbeam furnace. For this reason the members voted that this date be known annually as "Gift Day." Other gifts received on that day were sixteen chairs, two tables and money.

Work yet to be done at the

March includes ceiling plastering and flooring. The program for 1940 finds the church owing $385. The mortgage will be burned Sept. 29 at 8 P. M.. This year will mark the twenty-fifth anniversary of the church and everything is being conducted in terms of twenty-five. The budget for 1940 is $1,325.

"The Little Church Around the Corner" is the nickname given the church by a booster, Mr. J. A. McCullough, who wishes to thank its many friends and sister churches for their loyal support given in the construction of the new edifice to God.

First Free Baptist

The First Free Baptist Church was organized in the year 1882 by a small group of persons in a home on South Fourteenth Street. A small frame building was erected as a place of worship. This building soon became inadequate to take care of the growing congregation. As a result a site was purchased on the corner of Franklin and Thirteenth streets in 1907. A stone building was erected and is still being used by the congregation.

In 1924 the building on the southeast corner of Franklin and Thirteenth streets was purchased, remodeled and dedicated as a parsonage. It is yet being used as such.

The congregation now numbers slightly over 300 members, is clear of debt and has become a vital spiritual force in the community.

The present pastor is the Rev. H. Clay Maxwell, D. D., who is serving his second term and under whose leadership the church has grown.

Second Missionary Baptist Church.

In the year 1871 the first colored Baptist Church of this city was organized by the Rev. Lewis Artis at 28 South Second Street. The first minister of this small group was the Rev. Hardin Anderson. Not satisfied with this location, services were held in a building on North Thirteenth Street near Wabash Avenue and then a lot was purchased and a building erected at Seventh and Deming streets where services were held until the Rev. Mr. Anderson was called to Evansville, Ind.

The Rev. Stephen Clay was called to pastor and it was he who purchased the present location at Fourteenth and Oak streets for the sum of $1,600. At that time the building was used as a little meat shop, but the congregation managed to make it a place of worship. The church was remodeled by the Rev. Bluford Hillman and continued to grow under the leadership of the Rev. Henry Snowden and the Rev. C. M. C. Hammonds.

On March 16, 1916, with the Rev. William Dickerson as pastor, the church was destroyed by fire. In eight months time the church was rebuilt at a cost of $6,000, which debt was paid in three years. The services of these ministers then followed: The Rev. C. E. McFadden, Dr. E. W. Moore, the Rev. B. M. Murrell and the Rev. T. Herring.

In 1935 the Rev. B. C. Winchester, the present minister, was called and for five years his inspiring, impressive and superb sermons have been a decided drawing card for our attendance and a great stimulus to our spiritual life. In 1939 there was an addition of twenty-eight members, which makes the membership total 245. The loyal members not only finance the church, but render monthly support to foreign missions to the amount of $36.58 and $19.01 to home missions this year.

Thus, our beloved Second Missionary Baptist Church was begun and has survived and grown to be a vivid monument to our belief in our Blessed Master.

The official family for the year 1940 is as follows: The Rev. B. C. Winchester, pastor; S. G. Pringle, Marion Anderson, Charles Stewart, H. G. Hillman, William Holmes, Shirley Harvey and William Smith, deacons; Jerry Bell, C. Holmes, Dr. J. J. Hoover, M. Quarles, T. Friend, George Reeves and Henry Ladd, trustees; Mrs. Nelle Brown, financial clerk; Mrs. Mary S. Valentine, treasurer; Mrs. Mary Watkins, church clerk: Miss Esther Murphy, organist; Marvin Shelton, chorister; Robert Coxley, president of B. Y. P. U.; John W. Lyda, superintendent of Sunday School; Mrs. Bessye Parks, primary department; Mrs. Lena Ladd, secretary-terasurer of benevolent fund; Mrs. Mae Porter, secretary - treasurer of missions; Mrs. Georgia Cox, Mrs. Blanche Stewart and Mrs. Martha Smith, mothers, and Mrs. Anges Keesee, chairman of usher board.

List of Pastors, 1871-1940.

The Rev. Lewis Artis, organizer.

The Rev. Hardin Anderson, deceased.

The Rev. Stephen Clay deceased.

The Rev. Bluford Hillman, thirteen years; deceased.

The Rev. W. Henry Snowden, three years; deceased.

The Rev. C. M. C. Hammonds, Sullivan, Ind.

The Rev. William Dickerson, Terre Haute.

The Rev. Clarence E. McFadden, eight years; Georgia.

The Rev. E. W. Moore, one year; Pasadena, Cal.

The Rev. B. M. Murrell, two years; Chicago.

The Rev. Thelma Herring, two and one-half years; Springfield, Ill.

The Rev. B. C. Winchester, serving his fifth year.

Churches WV
(General/Hist.)

Macksville Gazette 7-23-81

Early Settler's Priorities: Churches and Schools

Churches (Vigo) WV

Early in the history of Vigo County, when enough settlers had joined together they agreed upon the erection of a combined schoolhouse and church. All the men would gather in the morning and by nightfall the church/school would be completed. Then, unfortunately, would begin the difficult part. Most early schools settled for a teacher who could at least sign his name, but in many instances even that was too much to ask, and the teacher turned out to be only a little more learned than his students.

Churches, on the other hand, never did lack for pastors. Many were serviced by traveling ministers, but eventually all had more or less permanent pastors.

Any discussion of churches in western Vigo County would have to start with St. Mary's Catholic community. St. Mary's first church was a small frame structure built in 1837. It was burned in 1842, and two years later a small brick church was erected. This was blessed in 1844, November 7, by Bishop Hailandiere. Rev. J. Corbe was then pastor. The first parsonage was built in 1868.

Rev. Stanislaus Butuex was the first resident priest in St. Mary's parish. He was succeeded by Rev. A.Parrett in 1842.

The first church in western Vigo Co. was a "free-for-all" church, called New Hope, which was built in 1824. Its chief builders were Presbyterians,and every one furnished a log for the building. After it was "well a-going (according to H.C. Bradsby), a South Carolina abolitionist came along and preached his doctrine,and this rent the church, and it is supposed that each man went and pulled out his log and it was no more.

One portion of the New Hopers, who had withdrawn from the first church in Sugar Creek township, built the West Vigo Presbyterian Church. This church was located four miles west of the river on the Paris Road

In 1839, the Pisgah Methodist Episcopal Church was put up near the state line. This was the first frame erected,all hewed and cut with the whip-saw. Eventually burned, a replacement was built during the 1880's.

Ten years after the Pisgah church was first built, the Bethesda Methodist Episcopal church was erected.

South Vigo Congregational Church, a small frame, was built in the southwest corner of Sugar Creek township in 1859.

New Goshen was served, in the 19th Century, by the United Brethren Church and the Christian Church.

The largest congregation in the western part of the county did not, reportedly, meet in a specially-erected church building at all until 1885. The Macksville Congregational Church built their meeting house with the spirit of inviting to its sanctuary all Christians within the area. They realized that Macksville's population of 600 warranted at least one church, but was not large enough for two, so they proposed to make their building supply the wants of all Christian people who had to depend upon that locality.

It might bear mentioning that the prime mover in building the Macksville Congregational Church (which cost the then princely sum of $2,000) was a man named Corning.

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Community Affairs File

Churches, Ind Community Affairs File

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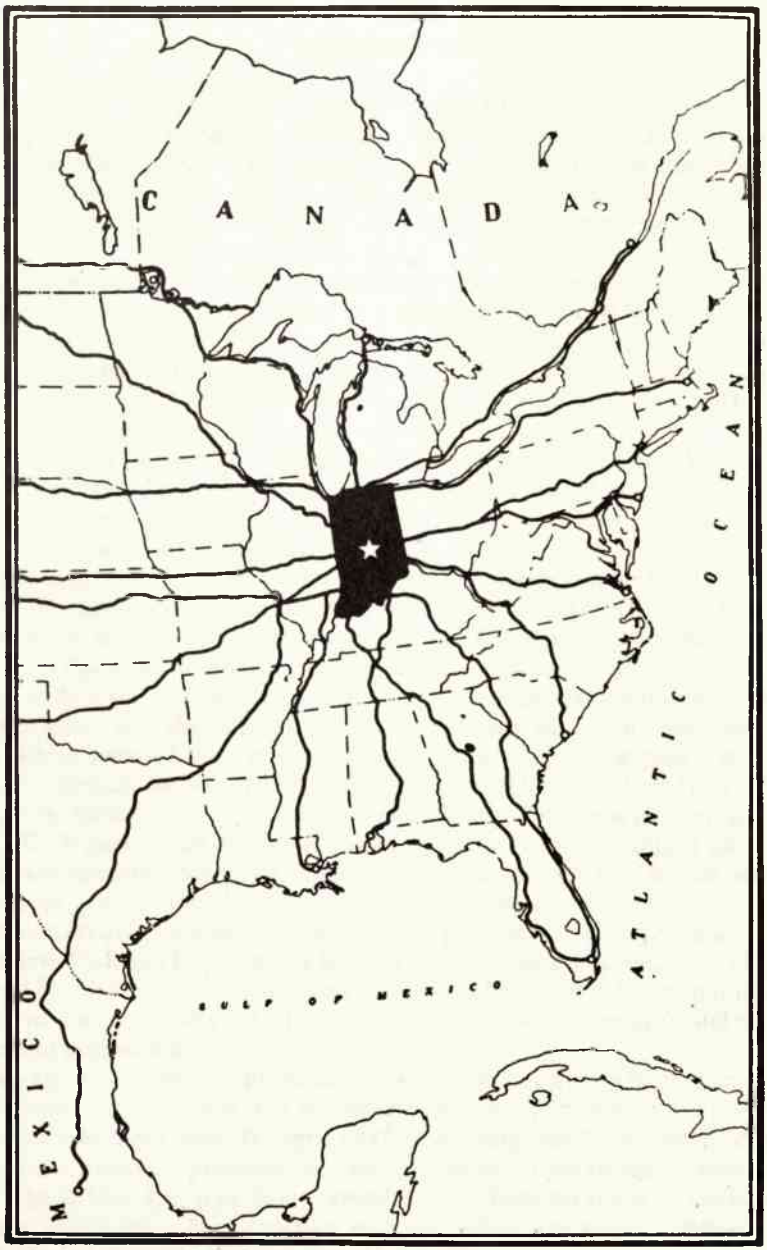
LUTHERANS IN PIONEER INDIANA

Vigo County Public Library



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INDIANA STATE MOTTO

"THE CROSSROADS OF AMERICA"

Lutherans In Pioneer Indiana

Introduction

On April 25, 1847, Jubilate Sunday in the Christian church calendar, the meetings began for the organization of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States. They were held in a frame building at the southwest corner of La Salle and Ohio streets in Chicago. The constituting convention lasted through Thursday, May 6, and eighteen public sessions took place.

Fourteen congregations were represented by lay and/or pastoral delegates. Of these five were located in Indiana, and all are active, sizeable churches of the Synod today. They are St. Paul's Lutheran Church, Fort Wayne; Zion Lutheran Church, Decatur (Friedheim settlement); St. Peter Lutheran Church, Decatur (Fuelling settlement); St. John Lutheran Church, Decatur (Bingen settlement); and St. Paul's Lutheran Church, Bremen.

The Lutheran Church – Missouri Synod, successor in name of the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States," today has some 6,100 congregations of which 208 are located in the Indiana District. As the Synod celebrates her 125th year on Cantata Sunday, April 30, 1972, and in succeeding weeks, her approximately 3,000,000 communicants will be "remembering the days of old and meditating on all God's works." (Psalm 143:5) Her adherents in Indiana now numbering some 112,000 baptized members will participate in that celebration with its theme, "Rejoicing in Mercy."

But before the Lutheran Church – Missouri Synod was organized, Lutheran pioneers came into the state by way of wilderness trails and by boat down the Ohio River. Some of these pioneers are well known, others are quite obscure. Of the early missionaries Rev. J. C. F. Heyer, the Henkel brothers, Rev. Henry Haverstick, Rev. Ezra Keller, Rev. Johann George Kunz, Rev. Jesse Hoover, and Rev. F. C. D. Wyneken are the most prominent. But a host of others also made significant contributions to the founding of Lutheranism in the Hoosier State.

Indiana, whose official motto is "The Crossroads of America," was in a real sense a crossroads state for nineteenth century Lutherans. Here Lutherans of the East (New York and Pennsylvania Ministerium), Lutherans of the South (Tennessee and North Carolina Synods) were confronted by old world immigrants, some of whom were especially intent on preserving a solidly confessional and soundly Scriptural Lutheran faith.

The article, *"Lutherans in Pioneer Indiana,"* here reprinted by no means gives a complete picture. It was first written in 1966 and published in the *Concordia Historical Institute Quarterly,* April 1967. It was intended to be a small contribution to the literature produced in commemoration of the Indiana Sesquicentennial. The article has now been revised and updated to make it available for popular distribution in connection with the 125th anniversary celebration of the Lutheran Church - Missouri Synod's founding.

Very recently the Indiana-Kentucky Synod of the Lutheran Church in America has published its own very interesting history. Furthered through the efforts

of Rev. Frank Stevenson, Valparaiso, and Prof. Willard Allbeck, Hamma Divinity School, Springfield, Ohio, it was carefully edited, researched, and completed for publication by Professor Henry Waltmann, assistant professor of history, Purdue University. It treats more fully the heroic pioneering efforts of early Lutherans, some of whom are referred to and others who are not referred to, in these pages.

The writer owes much to many people in the producing and the reproducing of this article. He wishes to thank especially the Concordia Historical Institute, St. Louis, Missouri, and the Concordia Historical Institute Quarterly, Dr. Carl Meyer, editor, for permission to reprint the article. Special encouragement was given to the project by William J. Whalen, University Editor at Purdue; by Rev. E. H. Zimmermann, Fort Wayne, District President; and the Rev. Stratford Eynon, New Haven, first vice president and chairman of the District's 125th anniversary committee. The author is also in debt to many colleagues in the ministry who have supplied him with pamphlets and anniversary booklets of early churches, to Dr. Donald Carmony, Bloomington, editor of the *Indiana Magazine of History,* for continued counsel through the years, and to the officers and the secretaries of University Lutheran Church, West Lafayette, for their understanding support.

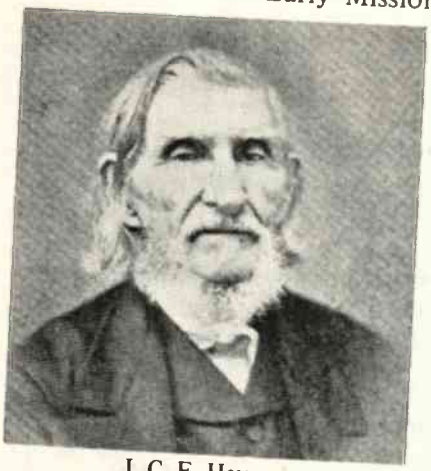
R. F. Rehmer

Invocavit Sunday
February 20, 1972

Early Lutheran Churches in Indiana and Dates of Founding (up to 1850)

1822 – Zion, Pershing (Germantown) – Ind.-Ky. Synod, LCA
1832 – Phanuel, Wallace – Ind.-Ky. Synod LCA
1833 – St. John, Sunman – Ohio District, ALC
1836 – Ebenezer, Indianapolis – Ind.-Ky. Synod, LCA
1836 – Salem, Indianapolis (New Augusta) Ind.-Ky. Synod, LCA
1837 – St. Paul's, Fort Wayne – Indiana District, LC-MS
1837 – First United, Indianapolis – Ind.-Ky. Synod, LCA
1838 – Zion, (Friedheim), Decatur – Indiana District, LC-MS
1838 – St. George, Edinburg – Ind.-Ky. Synod, LCA
1840 – St. John (White Creek), Jonesville – Indiana District, LC-MS
1840 – St. John (Sauers), Seymour – Indiana District, LC-MS
1841 – Trinity, Evansville – Indiana District, LC-MS
1842 – St. Paul's, Indianapolis – Indiana District, LC-MS
1843 – St. John, Farmers' Retreat – Indiana District, LC-MS
1843 – St. Paul, Connersville – Ind.-Ky. Synod, LCA
1844 – Immanuel, Avilla – Indiana District, LC-MS
1844 – Pleasant View, Indianapolis – Ind.-Ky. Synod, LCA
1844 – St. John, Richmond – Ohio District, ALC
1845 – Emmanuel (Soest), Fort Wayne – Indiana District, LC-MS
1845 – St. John (Bingen), Decatur – Indiana District, LC-MS
1845 – St. Peter (Fuelling), Decatur – Indiana District, LC-MS
1846 – St. Paul, Bremen – Indiana District, LC-MS
1846 – Trinity, Fort Wayne – Ind.-Ky. Synod, LCA
1846 – Zion, North Manchester – Ind.-Ky. Synod, LCA
1846 – St. John, Lanesville – Indiana District, LC-MS
1846 – St. Peter, Camden – Ind.-Ky. Synod, LCA
1847 – Trinity (Darmstadt), Evansville – Indiana District, LC-MS
1847 – St. Peter, Mishawaka – Indiana District, LC-MS
1847 – St. John, South Whitley – Indiana District, LC-MS
1848 – Trinity, Brookville – Ohio District, ALC
1848 – St. Paul, Haysville – Ind.-Ky. Synod, LCA
1848 – St. Paul (Clifty), Columbus – Indiana District, LC-MS
1848 – St. John, Edinburg – Ind.-Ky. Synod, LCA
1848 – St. James, Logansport – Indiana District, LC-MS
1848 – St. Mark, Albion – Ind.-Ky. Synod, LCA
1848 – First, Middletown – Ind.-Ky. Synod, LCA
1849 – Immanuel, Decatur – Indiana District, LC-MS
1849 – St. Peter, Huntington – Indiana District, LC-MS
1849 – St. John, Monroeville – Indiana District, LC-MS
1849 – St. Paul, Milan – Ind.-Ky. Synod, LCA
1849 – St. Peter, Spencerville – Ind.-Ky. Synod, LCA
1850 – St. John, Evanston – Indiana District, LC-MS
1850 – St. James, Lafayette – Indiana District, LC-MS

Early Missionaries and Founders

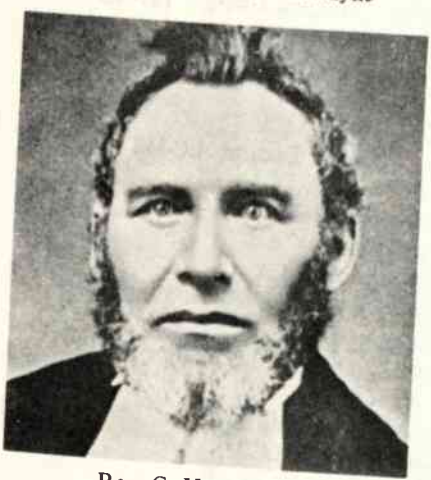


J. C. F. Heyer
Early Travelling Missionary

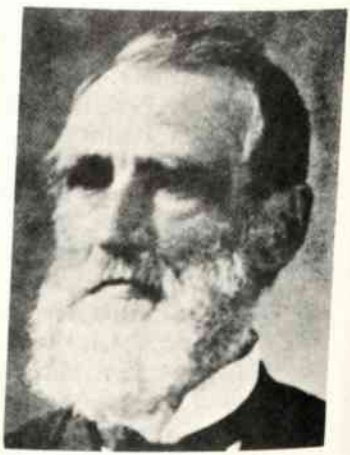
F. C. D. Wyneken
Pioneer Missionary

Dr. Wm. Sihler
Pastor of St. Paul's, Fort Wayne

Rev. George K. Schuster
Early Pastor at St. Paul's, Bremen



Rev. G. H. Jaebker
Pastor of Zion (Friedheim) Decatur



Rev. F. W. Husmann
Pastor at St. John's (Bingen) Decatur

Lutherans in Pioneer Indiana

Reprinted with revisions from the Concordia Historical Institute Quarterly, a journal for the history of Lutheranism in America, published by the Concordia Historical Institute, 801 De Mun Ave., St. Louis, Mo. Vol. XL, No. 1, April, 1967.

On 2 May 1816 Congress passed the Enabling Act permitting the people of Indiana territory to form a state government. Forty three delegates were selected to meet at Corydon on 10 June 1816 to fashion a constitution and to set in motion the democratic processes for electing a governor, representatives, senators, and other public officials. On 11 December 1816 President James Madison approved the congressional resolution formally admitting Indiana to the Union.

According to the official census submitted to the House of Representatives on 5 January 1816 Indiana showed a population of 63,897, enough to form a state as specified in the Northwest Ordinance Act of 1787. Most of its early settlers came from Virginia, North and South Carolina, Kentucky, Tennessee, Pennsylvania, and New York. Very few hailed from New England or from Europe. Prior to 1825 the greater portion of the settlers lived in southern Indiana, though some lived in central Indiana. The history of Indiana to 1825 is principally of southern Indiana. The last Indiana frontier was northwestern Indiana.[1]

[1]Much of the background history is adapted from Donald F. Carmony, *Handbook on Indiana History* (Indianapolis: Indiana Sesquicentennial Commission, 1963), p. 25.

I

Early Lutherans in Southern and Central Indiana

Lutherans among the earliest settlers were comparatively few. They were chiefly people of German ancestry from Pennsylvania and North Carolina. The predominant religious groups were Methodists, Baptists, Presbyterian, Christian (Disciples), and Quakers. The Roman Catholics who established a church at Vincennes before 1750 soon grew in numbers. A goodly number of pioneers, however, were not members of any church, but were generally sympathetic to some Protestant group. Southern Indiana, like Kentucky, was a favorite stamping ground for revivalists and semi-educated frontier preachers both during the later Indiana territorial days and the early years of statehood.

But Lutherans also soon became more numerous as westward migrations stepped up sharply in the 1820s and 30s and as European immigration later reached tidal wave proportions. Marcus Hansen writes that "the century from 1815 to 1914 marked the most significant period in the foreign peopling of the United States."[2] Indiana became the per-

[2]Marcus Lee Hansen, *The Atlantic Migration* (Torchbook; New York: Harper Bros., 1961), p. 8. Immigrants from Europe, predominantly Germans, formed only 5.5% of the total increases from 1816-1850 in Indiana's population. The real wave came between 1850-60 when some 692,000 Germans came. Up until then a total of 584,000 Germans had arrived on American shores. Cf. Hansen, p. 280.

manent or temporary destination of a significant number, many of them Germans and many of Lutheran faith.

Corydon in southern Indiana was the state's first capital. Vincennes, the old capital of the Indiana territory, was not at all centrally located, also in the last days of territorial government after Illinois became a separate territory. At Corydon, C. F. Defenderfer states, "no less than seventeen Lutheran churches existed in the area at one time or another in Indiana history."[3] Yet other centers such as Evansville, Seymour, Columbus, Indianapolis, and the Indiana sections across the Ohio river from Cincinnati soon found heavier concentrations of Lutherans. Corydon remained a small Indiana town when the capital was moved to Indianapolis in the mid 1820s.

Traditionally, the claim is made that the Rev. George Forster of Fairfield County, Ohio, was the first Lutheran pastor to preach on Indiana soil. He visited Harrison County in 1805 and ministered to scattered Lutherans of the Corydon area. Whether he organized any congregation is not known, but the church record book of Mt. Solomon Lutheran church in Harrison County bears the inscription on its fly leaf: "Organized in 1810." Old Mt. Solomon Church seems to have had a competitor for first place in Lutheran history in Indiana. Some Lutherans settled in Fayette and Union Counties as early as 1804 and organized St. John's Church. They secured the services of a Pastor John Samuel Mau who had his home near "Germantown" as early as 1807. He, however, spent much time in Ohio, organizing Salem Lutheran Church at Lewisburg, Ohio, and moved there.

The Macedonian call, "Come over and help us," soon began to be heard repeatedly coming from frontier Indiana. The brethren in the West prayed for the services of a Lutheran pastor in letters to former pastors, to churches, and to Synods in the East. But in all of America there were but 150 Lutheran pastors when Indiana became a state. When Lutheranism in America pooled its resources in 1820 to form the General Synod, 74 were in the Pennsylvania Ministerium, 19 in the New York Ministerium, 22 in the Synod of No. Carolina, 21 in the Joint Synod of Ohio, 6 in the Tennessee Synod, and 11 in the Synod of Maryland and Virginia, a total of 153.[4] So it is understandable that little could be done.

The same year the General Synod was organized (1820), the noted Rev. J. C. F. ["Father"] Heyer and a Reverend Wachter were sent by the Pennsylvania Ministerium on a three months' tour of Indiana and Kentucky. "Father" Heyer found groups of Lutherans in Harrison, Floyd, and Jefferson Counties. Even before "Father" Heyer's missionary survey of Indiana's Ohio River counties located across from Louisville, missionary Pastor Paul Henkel (1754-1825) and his wife had rolled with their two-wheeled cart over Indiana trails in the southeastern corner bordering Cincinnati. Thus from the outset two types of Lutherans were represented in Indiana: those from the Eastern states who brought with them the tenets of the General Synod, and Lutherans from the South who bore

[3]C. F. Defenderfer, *Lutheranism at the Crossroads of America* (Indianapolis: Indiana-Ky. Synod Office, 1948), p. 15.

[4]Defenderfer, p. 15.

the stamp and influence of the Henkels of the Tennessee Synod.[5]

One of the early patriarchs affiliated with the Tennessee Synod was the Rev. John Lewis Markert who located in Fayette County (Connorsville area). He perhaps served old St. John's Church. He too eventually moved into Ohio, but he continued to serve the Whitewater area, aided by several associates. Among them was the Rev. Henry Heinicke who was in southeastern Indiana in 1822, the same year that the Rev. John Gruber organized Zion Church, East Germantown (now Pershing). This congregation, now affiliated with the Indiana Synod, Lutheran Church in America, has had a continuous existence since that early date.

In the year 1835 two Synods were organized which gave considerable impetus to Lutheran missionary activities in Indiana in the next two decades. The Synod of the West held what has been termed its first session in the Protestant Methodist Church, Louisville, Ky. Among the leaders of the Synod was the Rev. Peter Rizer, first graduate of the Lutheran Seminary at Gettysburg, Pa., to serve on Indiana soil. He and a Pastor J. J. Lehmanowsky were instructed to survey the field for Lutheranism in Indiana and Illinois and to report in 1836. Meanwhile in 1835 also, the Henkels were largely responsible for the organization of the Indiana Synod. This occurred in St. John's Church, Bluff Creek, Johnson County. The minutes of the Synod of the West describe the extent of Lutheranism in Indiana up to 1835 as follows:

> In New Albany, it is thought that a congregation might be formed in a little while. At Corydon and in the vicinity, several congregations have already been formed, and it is now expected that in a little while one of our brethren will locate among them. On Indian Creek, it is probable that in the course of some time, a new church will be built, more central in the congregation than the old one is, and freed from the trammels of Universalism. In Salem and its vicinity, not much is doing at present, though there are some faithful adherents to our cause there. In Daviess and Greene Counties, on White River, there is a congregation, with about 50 or 60 members, which is now vacant. Whether there are other congregations in this vicinity or not, we have not learned. In Monroe County, three miles from Mt. Tabor, there is a congregation of Lutherans, who, during the past summer were engaged in building a two-story church. They are under the pastoral care of Rev. E. S. Henkel. In Owen County, on the west side of the river, Mr. Henkel also attends another respectable congregation. In Johnson County, Reverend Abraham Miller attends several congregations; but what their condition is has not been learned by us. In and about Indianapolis, Rev. A. Reck is now exerting himself in

[5]Defenderfer, p. 16, explains that Paul Henkel had five sons who entered the ministry of the Lutheran church. Three of them, Philip, David, and Andrew, and one grandson, Eusebius S. Henkel, helped plant confessional Lutheranism in Indiana. David is said to have been the real theologian and kept the presses rolling at New Market, Va. with his confessional writings. He served in Indiana from 1824 to his death in 1831. His older brother Philip is reported to have organized five congregations in 1831 alone: St. John's in Clear Creek Township, Monroe County; Zion, Bean Blossom Township, Brown County; Salem, White River Township, Morgan County, Philadelphia, in Parks County, and St. John's, Bluff Creek, Johnson County.

building up the good cause. He has about four preaching places; in two of which, arrangements were making last Spring already for the building of churches. His prospects are said to be quite encouraging. At Walnut Level in Wayne County, there is a large congregation of Lutherans, they have a brick church, and are occasionally attended to by the Rev. Mr. Gruber of the Ohio Synod. In addition to these, it is said, there are Lutherans or Lutheran congregations in the following places, viz:

In Rush and Henry Counties —In Fountain County, on Stoney Creek—In Montgomery County, fifteen miles southeast of Crawfordsville. In Parke and Putnam Counties, near the line on Raccoon Creek. In Boone County, Northeast of Jamestown. In Shelby County, between Blue River and Sugar Creek. In Fort Wayne, Allen County, where Brother Huber located last (this) spring. In Jackson County, in and about Rockport—there are about seventy families of Swiss, who are destitute of the preached Gospel, and are anxious to procure a pastor to labor among them.

So far as we have learned, there are now eight men in Indiana bearing the name of Lutheran ministers: viz.: Merkel, Moretz, Hekel (Henkel), and Miller of the Indiana Synod, and Reck, Rizer, Lehmanowsky, and Huber (Hoover); two of whom are connected with us, and the remaining two (Reck and Hoover) are expected so to be.[6]

The minutes note that there was a Lutheran settlement in Montgomery County, 15 miles east of Crawfordsville. This group of adherents had very likely organized in the year 1832 as Phanuel Lutheran Church. In Marion County Ebenezer Church dates from 1836. But both the Phanuel and Ebenezer churches seemed to have been nursed by the Pennsylvania Ministerium. This Ministerium sent out the Rev. Henry Haverstick in 1836 on a nine months' trip. He crossed the southern part of the state from Mt. Carmel, Ill. to Louisville, Ky. and reported "no Lutherans in Indiana," along the way. Simultaneously the Central Missionary Society, also of the Pennsylvania Ministerium, sent out its first president, no less a man than "Father" J. C. F. Heyer, as its official missionary. By horseback he went to Wheeling; then by steamer to "Porkopolis" (Cincinnati); and up the Whitewater to Indianapolis, where he visited the Rev. Abraham Reck, first secretary of the Maryland Synod. Pastor Reck had just located at the present site of Ebenezer church. From him Father Heyer gathered data for the trip. He visited "Germantown" Lutherans in Marion County, the site of whose church is now beneath an artificial lake. He also visited congregations in Boone, Clinton, and Tippecanoe counties. Returning to Indianapolis, he went southward to Salem, Washington County. He left Indiana thirty days after he had come by crossing the Wabash River at Mt. Carmel, Ill.

Though the Rev. Henry Haverstick had brought back the report of "no Lutherans in Indiana," his trip nevertheless was the inspiration which led to the formation of the Lutheran "Society for the Propagation of the Gospel" by the Pennsylvania Ministerium. Its first agent to come westward was the Rev. Ezra Keller, organizer and first president of Wittenberg College, Springfield, Ohio. His seven months' trip through Indiana, Illinois, and Missouri took place in the winter of 1836-1837. He arrived at Hopeful Church, Boone County, Kentucky, in time for the 2-5 October 1836

[6]Synod of the West, *Minutes*, 1836, Appendix C, pp. 13-14. Cf. Defenderfer, pp. 23-24.

meeting of the Synod of the West, from which we have the summary of Lutheran activities in Indiana as cited in the above quoted minutes.

If there are churches of the present Indiana Synod, Lutheran Church in America, which predate the Synod of the West and the Indiana Synod formed in 1835, this is also true of churches of the Missouri Synod in southern and central Indiana. A number were founded before the Synod itself was organized in 1847. They are at White Creek (near Columbus), at Sauers (near Seymour), at Evansville, at Farmers' Retreat, at Lanesville, at Darmstadt, and at Indianapolis. Historical sketches drawn up for the 125th anniversary celebrations of the Sauers and White Creek churches tell of a common origin of German settlers in these two rural communities. Bill Robinson, a feature writer for the *Seymour Tribune,* stated in a front page article on 8 September 1965: "Sauers dates back to the period from 1836 to 1838 when a group of men from Hanover, Germany, landed in the United States and traveled west to Cincinnati where they planned to earn funds to purchase lands in Indiana where they eventually hoped to settle."[7] The History of St. John's Ev. Lutheran congregation, White Creek, begins: "During the years 1836-1838 a large number of people left Hanover, Germany, and found their way westward to Cincinnati. Presumably they were drawn to that city by the knowledge that others of their nationality and even of their own parishes had already settled there."[8]

The Evansville area was another early Lutheran center. Trinity Church, Evansville, traces its organization back to 1841. In the year before the congregation was founded, there were two active trading villages, Evansville and Lamasco, lying close together on the Ohio, "the outlet of two of the richest productive valleys of America."[9] The two villages had a population of 6209, one third of whom were German settlers, most of them living in Lamasco. In the fall of 1840 an accredited Lutheran pastor from Cincinnati, the Rev. H. W. Lauer, came to minister to the group of German people, and the first church building was erected. Dedication of the church occurred on 17 January 1841. The first confirmation in the church took place on 11 April 1841.

The chronological table of Indiana churches founded up to 1850 appended to this article shows no less than six Indiana Synod churches organized in the years 1836 to 1845. Further research will have to be done to uncover pertinent information of the settlers who founded these churches. At this juncture, however, we can readily attest that Lutherans were beginning to make more and more of a contribution to the religious, cultural, civic, and social life of the southern half of the state in its early years. Yet it is in northeast Indiana, in the Allen and Adams County vicinity, where Lutheran pioneer history took on a special frontier character, became almost a missionary saga, and did much to shape the future of conservative Lutheranism in America.

[7]*Seymour Tribune,* 8 September 1965, p. 1.

[8]Photostatic copy, History of St. John's Ev. Lutheran congregation, White Creek, Ind., p. 5.

[9]From the history of Vanderburgh County. Quoted in "One Hundred Years of Grace," Centennial booklet of Trinity Ev. Lutheran congregation, Evansville, Ind. (1841-1941), p. 8.

II
Early Lutherans in the Fort Wayne Area

The beginnings of Lutheranism in Fort Wayne and Allen County date back to 1829 when Henry Rudisill, a Pennsylvania Lutheran, came to the tiny village of only 150 inhabitants. Most of the early settlers of the town named after Gen. Anthony Wayne of Fallen Timbers (1794) fame were French and Indians. But Rudisill and his wife, a distant relative of the famed Lutheran Pastor Henkel,[10] did much to change the complexity of the village. The Rudisills accomplished this by

Friedrich Buuck

penning inviting letters to German Lutherans back in Pennsylvania and other Eastern states. Rudisill himself, who became a prosperous miller, often provided employment for those who came, and he and his wife offered various kinds of aid and Christian hospitality. His basic religious concern can be noted from his 1836 petition to the Missions Committees of the Lutheran Synods in the East for a pastor. The petition was printed in a German language paper and was read by many, among whom was the Rev. Jesse Hoover[11] who ministered to a small congregation at Woodstock, Va.

Pastor Jesse Hoover corresponded with Mr. Rudisill, and the Fort Wayne miller invited him for a visit. In July 1836 Hoover arrived and during his ten day stay, he preached several times to sizeable assemblies of interested persons. The mission prospects looked very bright, so Hoover promised to return as soon as he could wind up his affairs in Woodstock to take up the ministry among the growing number of Germans in Fort Wayne and vicinity.

In early fall 1836 Pastor Hoover was back in Fort Wayne. He began immediately the work of preaching the Gospel, baptizing children, instructing the young, and preparing adults for the Lord's Supper. The earliest church records of St. Paul's, Fort Wayne, show that on 15 January 1837, Pastor Hoover administered Holy Communion to 63 persons. But he was not content to work alone among German speaking people in Fort Wayne. He traveled throughout Northern Indiana to visit widely scattered German settlers. He journeyed especially to Friedheim, in Adams County, where a colony of German Lutherans were somewhat interested in the ministra-

[10]H. G. Sauer and J. C. Miller, Geschichte der deutschen *Ev. Luth. St. Paul's Gemeinde* (St. Louis: Concordia Publishing House, 1912), p. 8, identify Mrs. Rudisill as "einer Urenkelin [great-granddaughter] des bekannten Lutherischen Pastor Henkel."

[11]The name Hoover is referred to in the Minutes of the Synod of the West as "Huber."

tions of a spiritual shepherd. A leader in this settlement was Friedrich Buuck who had arrived in Fort Wayne in 1836 and had "purchased a tract of land, sight unseen, about 16 miles southeast of Fort Wayne in the northwest corner of Adams County."[12]

Henry Rudisill

Pastor Hoover organized St. Paul's Church, Fort Wayne, in October 1837. Zion, Friedheim, dates its beginnings from 25 February 1838. These two congregations, in turn, have become the mother churches of quite a few of the 28 Missouri Synod churches in Allen County and the seven Missouri Synod churches in Adams County. Allen County with a population of 280,455 (1970 census) has nearly 29,733 Missouri Synod Lutherans. Lutherans of other Synods bring the total to more than 40,000. Adams County, with a population of 26,871 (1970 census) lists more than 3,506 Lutherans, the larger portion of which are affiliated with the seven Missouri Synod churches.

Of Pastor Hoover's ministry there are but a few bits of information. Significantly, he, a Pennsylvania German, decided already in his second year of ministry in Fort Wayne to begin preaching in English as well as in German. The worship services he conducted were very simple. He did not wear a pulpit robe. Since there were not enough hymnals to go around in the early worship services at St. Paul's he often spoke the verse of the hymn which the congregation then proceeded to sing. But he was a man of deep conviction and of real Lutheran character. Surviving members of St. Paul's congregation at the time of the 50th anniversary in 1887 described his sermons as those of a man of whom it could be said, "I believe, therefore I speak."[13] But Pastor Hoover's strenuous horseback trips between Fort Wayne and Friedheim proved too much for him. At the age of 28 years, the young pastor who had come to Fort Wayne a little more than a year and a half before, lay dead, the victim of a heart ailment. His death occurred on 23 May 1838.

His mission, however, had been accomplished. Two churches had been founded with St. Paul's, Fort Wayne, being the larger. Henry Rudisill, the Fort Wayne miller, and Friedrich Buuck, the Adams County farmer, had done much to rally others for the cause. Both had provided lodging for the young pastor. Rudisill had fashioned or helped to fashion blocks of wood over which boards were laid to serve as pews

[12]From the 125th anniversary booklet of Zion Ev. Lutheran Church (Friedheim), Decatur (1838-1963), p. 4.

[13]Sauer and Miller, p. 13.

when St. Paul's congregation met in the old Court House. Very likely elder Buuck of Friedheim had performed similar services. Henry Rudisill and Friedrich Buuck remained then as "lay priests," together with other leaders, to carry on the work Pastor Hoover had so nobly begun.

However, it was not long before Pastor Hoover's clerical successor arrived. Like the fallen timber whom he replaced, the successor too was but 28 years of age when he came to Fort Wayne in the fall of 1838. He was destined to become "the Father of Home Missions" in The Lutheran Church—Missouri Synod[14]; the man in fact, to whom The Lutheran Church—Missouri Synod can trace much of its beginning. He was also to become known as "Old Yellow Pants." The man was Pastor F. C. D. Wyneken, born in Verdun, Hanover, Germany, in 1810, who landed in Baltimore in the late spring 1838.

The Rev. F. C. W. Wyneken in 1842

Young Wyneken had in his early theological studies at Goettingen and Halle acquired little of the zeal and conviction necessary to be a frontier missionary in America. "When he left the University, he really knew precious little of the Bible, which in those days was principally used as a stamping ground for philosophical unbelief."[15] But God's Spirit always has His agents. In Wyneken's case the chief agent was a Pastor von Hanfstengel with whom he came into contact as Wyneken served as private tutor in various families. Pastor von Hanfstengel directed Wyneken to the heart of the Gospel—the Crucified Savior. Wyneken began to spend a good deal of time in the pastor's study searching out the truths of Scripture. But he also avidly read in the missionary journals to which Pastor Hanfstengel subscribed. In one of them he came upon a vivid account of the dire needs of German Lutherans in America. Wyneken felt the call to respond to these needs. So perhaps in the very days of May as Pastor Jesse Hoover was dying, young Wyneken was on the high seas sailing for America.

Three months F.C.D. Wyneken

[14]August R. Suelflow "The Beginnings of Missouri, Ohio, and other States," *Moving Frontiers: Readings in the History of the Lutheran Church—Missouri Synod,* ed. Carl S. Meyer, (St. Louis: Concordia Publishing House, 1964), pp. 90 ff.

[15]G. E. Hageman, *Men and Missions,* ed. and trans. L. Fuerbringer (St. Louis: Concordia Publishing House, 1926), p. 9.

spent in Baltimore[16] assisting Pastor John Haesbert at St. Paul's Church. He then received a call and was commissioned by the Pennsylvania Ministerium to go to Indiana to gather the scattered Lutherans into congregations. He left Baltimore in September 1838 went by horseback and partly by rail[17] to Pittsburgh, then continued by canal boat to Zelienople, where he again obtained a horse and provisions for his journey across Ohio. Enroute he encountered settlements of Germans, especially in Allen and Putnam counties, Ohio, and there delayed eight days, preaching, baptizing, and ministering to spiritually starved people. The spiritual destitution he witnessed made a profound impression on him. Several years later when he returned to Germany to make his famous appeal for the need of German Lutherans in America these initial impressions still came to his mind. But they were deepened by his subsequent mission contacts in many parts of northern Indiana and northwestern Michigan.

Wyneken did not come to Fort Wayne immediately. Instead his first stop was what is now Decatur in Adams County at the Friedheim settlement. Though he was met with distrust and suspicion by some German settlers there, he did find a hearty welcome from the Buuck family, so much so that he wanted very much to make his headquarters at Decatur and Adams County. But this was not to be, at least not for several years. Elder Buuck explained to the young pastor the dual parish arrangement between St. Paul's, Fort Wayne, and Zion, Friedheim. Though Wyneken may have already become enamored of Mr. Buuck's daughter, he was to have Fort Wayne as his focal point for his extensive missionary operations. He arrived there the last week of September 1838.

From the outset Wyneken was not content to divide his time only between Fort Wayne and Friedheim. He did become pastor of St. Paul's, but very soon he made it clear that he had to honor his commitment to gather the scattered Lutherans and Germans into congregations. Already on 2 October 1838 he set out from Fort Wayne into the western section of Ohio; thence in a northwest direction to Michigan City; next he turned back to the vicinity of South Bend, going also to St. Joseph's City and Elkhart; from there he made an excursion into Michigan, journeying from Mottville to Niles; he then went southward and reached down as far as Crawfordsville and Montgomery County; from there he proceeded through Clinton County and along the Wabash River back to Fort Wayne.[18] It was 16 November when he returned.

Wyneken had covered considerable territory and braved many hardships and dangers. On his journeys he, however, met many German Lutherans who had forsaken their church. At some places he aroused them to organize congregations, at other places he could only promise to send them help, if

[16]For an interesting account of Wyneken's early days in Baltimore, see C. A. W. Krauss, *Lebensbilder aus der Geschichte der christlichen Kirche* (St. Louis: Concordia Publishing House, 1911), p. 736. Krauss received the information of Wyneken's life chiefly from an article by J. C. W. Lindeman, *Amerikanischer Kalendar fuer deutsche Literatur, 1877,* pp. 15-47.

[17]Krauss says Wyneken went "by rail" to Pittsburgh. This cannot be true for no railroad extended from Baltimore to Pittsburgh until 1851.

[18]Krauss, p. 740.

it were the Lord's will, to provide a spiritual ministry for them.

In the early part of December Wyneken was minded to start out again on a missionary tour. But both his own horse and one owned by Mr. Rudisill, which Wyneken might have been able to use, were lame. He therefore had to postpone his next odyssey until after the first of the year. On the second day of January 1839 Wyneken was again on the way to visit the settlements of South Bend, Elkhart, and Mottville. He was barely out of Fort Wayne when he had to dismount, lead his horse, and travel on foot. The travel on foot on the icy trails and his strenuous round of preaching caused him to become so ill that he had to camp out some two miles from Elkhart. He never reached the congregation at Harris Prairie (near Mottville) which he so eagerly wanted to help become better organized. Since he had promised his people in Fort Wayne, in Benton, and in another community around Wolf Lake to come at a set time, Wyneken had to cut short his journey.

On 25 January he was back in Fort Wayne and soon took pen in hand to write to the Rev. Friedrich Schmidt, editor of the *Lutherische Kirchenzeitung*, in Pittsburgh:

> I am convinced that the only orderly way to carry out the work in the Lord's vineyard is to establish missionaries for smaller circles (of people). The General Synod should therefore once again send out a call to the Lutheran congregations. It is just not right that 2,000 churches and even probably more congregations cannot support more missionaries. If we lack warriors for Christ in this country, then I have the confidence that a proper plea to the German brethren in Europe, particularly to the mission societies, would bring enough of such warriors to meet the emergency here.[19]

From Wyneken's letter we gather that he felt the missionary job to be done in the northern Indiana area much too great for any one man. But he did not cease his own arduous labors. While he sent out his appeals, he continued his work in Adams County simultaneously with his ministry in Fort Wayne. In Adams County Elder Buuck presented him with a log cabin which was his first parsonage. Sixteen feet in length and perhaps eight or ten feet wide, the cabin had no window so that the young missionary had to keep his door open when he wanted to read or write. But he thought nothing of these hardships. He continued to be a man of good humor and of jovial spirit. Thus the stories told about him are still legendary among the older German people in the Fort Wayne area. The best known and most often repeated one is about his yellow trousers which one of his deacons, Ernst Voss, wanted him to get rid of because they had been given him by a shopkeeper who was somewhat of a drunkard and of Roman Catholic background. Wyneken loved those old yellow trousers, and Deacon Voss had to resort to a good-natured conspiracy with a tailor to get Wyneken at least to accept a new suit of clothes.

Some help for Wyneken did come in the summer of 1839 in the person of Johann Joseph Nuelsen who was sent out by the Pennsylvania Ministerium. Little is recorded of the work or personal background of J. J. Nuelsen. He reached Fort Wayne on 2 August 1839 and visited with Wyneken for some time. Two weeks later he wrote a letter to Pastor Haesbart in Baltimore. From it we

[19]Ibid., p. 741.

learn more of Wyneken and his concern not only for the spiritual welfare of the people but for the education of the children as well.

Nuelsen wrote, in part:

> A few hours later [after he arrived in Fort Wayne] I greeted Brother Wyneken. He was riding into the village from his home to instruct the children. He lives with a miller, Mr. Rudisill, about a mile east of the village. I accompanied him on his visit to one of his congregations in Adams County, where he taught school for three days and preached in the forenoon, while I preached in the afternoon . . . . The people seem to cling to him and hold him in very affectionate regard. . . . His manner in dealing with these people is very plain and simple. He has in mind to introduce some church discipline in order to bring about at least a semblance of order and to change the rough and coarse behavior of the many Germans who want to join the church. He is in favor of sending German school teachers here, and I, too, am of the opinion that some could be placed here in several settlements which are almost exclusively composed of Germans.[20]

The special emphasis on the need for schoolteachers along with Wyneken's persistent appeal for missionaries may have been the convincing factors to prompt Mr. F. W. Husmann, a teacher in Bremen, Germany, to come to Fort Wayne in May 1840. Husmann may not only have been the first Lutheran parochial school teacher in an area which now is recognized as a leader in the number of congregations with parochial schools, but he is also credited with helping St. Paul's church remain loyal to its confessional standards. Husmann's assistance toward that end came after F.C.D. Wyneken finally was on his way to Germany to solicit aid for the dispersed brethren in America.

About the time that Teacher Husmann came to Fort Wayne, Wyneken learned of the resolution of the General Synod to send him back to the homeland in the interest of missionary recruitment. A year, however, was to elapse before Wyneken made the voyage. In that year he sought to consolidate the work he had begun in the surrounding areas as well as in his Fort Wayne parish. Finally, several men arrived in Baltimore who were to take over the spiritual care of the gathered flocks while Wyneken was away. Missionary A. F. Knape reached Baltimore from Berlin and came on to relieve Wyneken of his country congregation. Then of three men sent by the State Mission Society, G. Martels, C. F. W. Drude, and G. Jensen, Pastor Jensen was sent to Fort Wayne to become interim pastor at St. Paul's.

By the end of the summer of 1841 Wyneken was all set to return to his homeland—not to stay but to make a fervent appeal for his new found and dearly beloved brethren in America. If there was any doubt of his coming back to America, it was dispelled when shortly before he left he was married to Maria Sophie, the second oldest daughter of Elder Buuck of Adams County. Pastor A. F. Knape performed the ceremony on 11 August 1841. Barely were his parishioners able to give him and his new bride the traditional housewarming party before the couple left for Pittsburgh and continued on to Philadelphia. It was in October that Friedrich and Maria set sail for Europe. There he not only was to describe in vivid terms the kind of native religion to which the German

[20]Hageman, p. 31.

immigrants were exposed,[21] but he was to speak with German laymen and churchmen alike in behalf of their brethren in distant America.

Because F. C. D. Wyneken was such a heroic figure in the early history of the Lutheran church in northern Indiana, there is a strong temptation to tell more of his efforts in Germany as he made his now famous appeals. But space does not permit. Our attention instead focuses on the parishes in Adams and Allen counties where some storms were raging. They were of doctrinal and confessional nature and were precipitated, in part, by Wyneken's own early practice of opening his pulpit to Reformed preachers and of communing Reformed people at his altar. The storms broke especially over the head of Pastor G. Jensen at St. Paul's. There two factions were soon in evidence, one which wanted to dismiss Pastor Wyneken from his charge and one which wanted to keep the arrangement of having him return. But miller Rudisill, together with Teacher Husmann, kept the congregation intact. Pastor Jensen accepted a call to Pittsburgh, and Mr. Husmann took care of the flock until Wyneken returned. Husmann is credited especially with emphasizing the difference between the Lutheran and Reformed Confessions and with establishing a thoroughly Lutheran congregation. In this endeavor he was aided by the "new Wyneken" upon his return in the summer of 1843.

Teacher Husmann became Pastor Husmann in 1845 when he was licensed as a candidate of theology in the Pennsylvania Ministerium and accepted the call to become the pastor of St. Paul's (now Emmanuel), Marion Township, Allen County. This congregation is commonly known as the Soest congregation. Pastor Husmann later became pastor also of St. John's Church, Bingen. The church takes the name Bingen from the Bingen and Fuelling settlements in Adams County. In the records of the Bingen church there are to be found extracts from the diary of Pastor Husmann. Unfortunately, they are only from mid-October 1845 to 11 April 1847.

If St. Paul's, Fort Wayne, had its troubles under the pastorate of Pastor Jensen in the days when Wyneken was in Europe, Zion, Friedheim, had her difficulties too with Pastor Knape. The anniversary yearbook of the church says of him: "This man was inexperienced and not very well grounded in the Lutheran doctrine. He exchanged pulpits with ministers of other religions and conducted prayer and revival meetings. For a while it seemed as if the young congregation might break away from the Lutheran doctrine."[22]

Quite providentially, Wyneken not only returned to Fort Wayne and to Friedheim in the summer of 1843 with definite prospects of more aid from Germany, but he also "returned

[21]Wyneken waxed especially dramatic in his descriptions of a Methodist camp meeting. Concerning the English-speaking Lutherans he declared that they are violent defenders of the "New Measures," and in their mode of conversion entirely Methodistic. For his full description of revivals, see the translation of a portion of his famous, *Die Noth der deutschen Lutheraner in Nord Amerika* quoted in Willard Allbeck, *A Century of Lutherans in Ohio* (Yellow Springs, Antioch Press, 1965), pp. 93-94.

[22]Zion Ev. Lutheran Church, 125th anniversary (1838-1963) booklet, p. 6.

a far more stalwart and positive Lutheran. Now he began to stress the distinctive doctrines of his church and bore determined witness against the heterodox, bending every effort toward giving his congregation a truly Lutheran character."[23] His confessionalism had been especially reinforced by his contacts with Pastor Johann Konrad Wilhelm Loehe of Neuendettelsau, Bavaria. As early as 1841, Loehe had become greatly concerned about the spiritual distress of the German Lutheran immigrants in America. When a cobbler's apprentice, Adam Ernst, Asch, Bohemia, presented himself to Loehe in July 1841, he began to instruct him for missionary work in America. Ernst was soon joined by his friend George Burger.

The young men who were prepared at the Loehe-founded theological school at Neuendettelsau were to become known as *Nothelfer* (emergency helpers) and as *Sendlinge* (those sent). Loehe and a fellow pastor, Pastor F. Wucherer of Noerdlingen, prepared a special course of studies for these emergency helpers.

> It included cursory reading of the Scriptures, the Book of Concord, church history, geography, English grammar, composition, penmanship, singing, piano, methods in reading and writing, Christian doctine, pastoral theology, catechetics, linguistics, homiletics, participation in divine services and in congregational life.[24]

When Wyneken visited Loehe in 1842, he was very pleased with Loehe's plan and immediately urged Loehe to send Ernst and Burger to America. They arrived in New York 26 September 1842, but they did not come to Indiana. Rather, Ernst taught a German school at Columbus, Ohio, and Burger attended Capital University at Columbus to complete his theological studies.

But with the coming of Ernst and Burger, the *Nothelfer* program was initiated. In the next five years Loehe prepared and sent to America 23 emergency helpers. One of these, Dr. Wilhelm Sihler, who first took a pastorate in Pomeroy, Ohio, but then came to Fort Wayne in 1845 as Wyneken's successor at St. Paul's, was to become head of the Practical Seminary established at Fort Wayne in 1846 while continuing as pastor of St. Paul's. But to return to Wyneken.

When Wyneken took a more rigid Lutheran confessional stand as he resumed his pastorate at St. Paul's and at Friedheim, he ran into opposition. The former confidence that many had placed in him did not fully return. To help bring the doctrinal questions relating to Reformed and Lutheran theology to a head, Wyneken decided to invite the Synod of the West to hold its convention in Fort Wayne in 1844. Wyneken was now dissatisfied with the confessional stand of the Synod, and he himself wanted to testify before the body. He also wanted to give some of his disgruntled parishioners the chance to air their grievances. From outward appearance it would seem that Wyneken failed. Instead of bringing the Synod to his point of view, he soon found himself resigning from the Synod. And before long eighty members of St. Paul's church left to form another congregation. Yet in another sense, Wyneken succeeded. He succeeded in establishing a firm discipline and a true stand on the Lutheran confessions. By placing himself outside the Synod of the

[23]M. H. Bertram, "A Brief History of St. Paul's Lutheran Church, Fort Wayne, Ind.," p. 6.

[24]Walter A. Baepler. *A Century of Grace* (St. Louis: Concordia Publishing House, 1947), p. 69.

West, he also began to look about for like-minded confessional Lutherans in America. He soon found them when a copy of *Der Lutheraner,* edited by C. F. W. Walther, of the Saxons in St. Louis and Perry County, Mo., came into his hands.

Wyneken accepted a call to St. Paul's Church, Baltimore, and left Allen and Adams counties and the northern Indiana territory in February 1845 but not before he had begun to train two young men, J. H. Jaebker and C. H. F. Frincke, for the Lutheran ministry. He also made a number of missionary sallies into the surrounding territory and helped to found additional congregations. In the brief history of Immanuel Lutheran Church, Avilla, Indiana (Noble County)„ one may note that Wyneken came to the home of Samuel Weimer and helped to organize that church in the fall of 1844. "According to the records of our congregation," the pamphlet states, "Wyneken would come every four weeks and hold services in the Samuel Weimer's home, a log cabin located at the north end of town."[25] Similarly, Wyneken's picture may be found in the anniversary publications of the Mishawaka and Huntington congregations. Both brochures credit him with the earliest efforts among Lutheran people in the vicinity.

The question might well be asked, "What happened to the group that separated from St. Paul's before Wyneken left?" The answer is that it became the nucleus of Trinity English Lutheran Church, founded in 1846, a congregation now belonging to the Indiana Synod, Lutheran Church in America. A founder of that church was none other than Henry Rudisill, the miller who befriended Wyneken when he first came to Fort Wayne. Yet it was not alone the doctrinal matters which led to the formation of this church. It was also the concern of having the Gospel preached in English rather than in German. Dr. Sihler, Wyneken's successor, was not conversant with English. We are informed:

> With the mutual consent of all concerned, preliminary steps to this end were taken on 22 March 1846, and on the nineteenth of the following month a constitution was adopted. . . . The deliberations throughout were characterized by a spirit of mutual friendliness and good will. . . . The new constitution went into effect with seventeen constitutional members, among whom were not a few who assisted in founding the original society in 1837. The first board of officers was made up as follows: S. Cutshall and E. Rudisill, elders; H. Rudisill and C. Ruch, deacons.[26]

Thus the tardiness with which the English language was introduced appears to have been a deciding factor also in the determining of Synodical allegiances of congregations.

As noted, the Indiana Synod was organized in 1835 in Johnson County by men of the Tennessee Synod. Eleven years later an important meeting leading to the formation of the Ev. Lutheran Synod of Missouri, Ohio, and other States was held in Fort Wayne. The Loehe *Sendlinge* and the contingent of Saxons who came to Perry County, Missouri, and to St. Louis, were brought together by their reading common church papers. F. C. D. Wyneken and Wilhelm Sihler learned of the confessional stand of the Saxons through the St. Louis published *Lutheraner.* Both the Loehe men and the Saxons read something of each other in the Loehe published, *Kirchliche Mittheilungen aus und ueber Nord-Amerika.*

[25]"A Brief History of Immanuel Lutheran Church, Avilla, Ind. (1844-1944)," p. 1.

[26]Bertram, p. 7.

In all, three meetings were held before the formal organization of the new Synod took place. The first was held in Cleveland at Zion Church (at that time connected with the Ohio Synod); the second was held in St. Louis in May 1846 where the first draft of the synodical constitution was written. The third meeting took place in Fort Wayne in July 1846. At the Fort Wayne conference sixteen pastors were present. The Saxons were represented by Pastors Walther, Loeber, Keyl, and Brohm and by a lay delegate, Fr. W. Barthel. The Loehe *Sendlinge* working in Michigan were represented by Pastors Craemer and Hattstedt. Pastor Theo. Brohm came from New York and Pastor C. Aug. Selle from Chicago. The rest of the pastors were from Ohio and Indiana. At the conclusion of the Fort Wayne meeting all sixteen signed the draft of the new Synod's constitution. Another six men unable to attend indicated their approval by letters. The Fort Wayne draft of the constitution was printed in full in *Der Lutheraner* of 5 September 1846.

Shortly after that final preliminary meeting leading to the organization of the new Synod was held in Fort Wayne, another event occurred to make Allen County an even stronger Lutheran center. A dream in the minds of F. C. D. Wyneken and Wilhelm Sihler in America and in the heart of Wilhelm Loehe of Bavaria materialized. This was the establishment of a "practical Seminary" in the United States. The students who were being trained at Neuendettelsau in Bavaria were now brought to Fort Wayne in August 1846 by the Rev. C. A. W. Roebbelen. In October 1846 the Seminary opened under Dr. Sihler's direction. Eleven students were enrolled. Assisting Sihler were C. A. W. Roebbelen and Prof. A. Wolter. "In the neighborhood of Sihler's parsonage a house with four rooms was rented for the students. The instructions at first also took place in the parsonage. In 1847 the first student was graduated."[27] He was J. Seidel, whose graduation occurred in the same year as that of J. A. F. W. Mueller, the first graduate from the log-cabin seminary of the Saxons in Perry County, Missouri.

While these significant events were taking place in Fort Wayne, missionary efforts were continuing in the surrounding area. Jaebker had left to assume the pastorate of the Friedheim congregation. Frincke left upon the completion of his training to become missionary-at-large in Wisconsin. Teacher Husmann became Pastor Husmann and was called to what is now Emmanuel Church (Soest), Wayne Trace, Rt. #7, Fort Wayne. The formal organization of this congregation took place on Christmas Day 1845.

Dr. Sihler himself, like Wyneken before him, reached out farther in his ministry than the immediate Fort Wayne area. He relates that he traveled to adjacent settlements, to the congregation in Whitley County some 20 miles distant, to the group in Huntington 25 miles away, and to the one in Noble County some 21 miles to the north.

Several northern Indiana men went to Chicago for the organizational meeting of the Ev. Lutheran Synod of Missouri, Ohio, and Other States in April 1847. The Rev. George K. Schuster of Mishawaka walked from Bremen to Chicago, accompanied by a lay delegate. Husmann's diary tells about the journey of the Fort Wayne area men. Husmann, Sihler, Wolter, Jaebker, Frincke, Ernst, G. Streckfuss, and

[27]Sauer and Miller, pp. 73-74.

lay delegate Voss of St. Paul's Church, Fort Wayne, traveled together, Ernst and Streckfuss rode in a buggy, Mr. Voss in a wagon with a small load of books. The others went on horseback. The trip to Chicago took five days since many detours were necessary because of the swampy land. Night lodging was found in the huts of hospitable settlers along the way. "The weather was favorable, and the journey was made in good spirits and in happy anticipation of momentous days in Chicago, then a city of about 16,000 inhabitants and without a railroad."[28]

Within 31 years after Indiana became the 19th state of the Union, Lutheranism had made great strides in it. At least 40 congregations and numerous other preaching stations had been established. One Lutheran Synod was born within its borders and two others just outside at Louisville and Chicago. Very early a number of congregations belonging to the Ev. Lutheran Synod of Missouri, Ohio, and other states (Missouri Synod) founded parochial schools so that in 1970 9,264 of the elementary school aged children affiliated with the 206 congregations of the District are in parochial schools. A Lutheran seminary was begun in 1846 in Fort Wayne where the Missouri Synod has operated a ministerial or teaching training college since that date. Great Lutheran pioneer missionaries like J. C. F. "Father" Heyer, Paul Henkel, and F. C. D. Wyneken trod Indiana's virgin soil and rode over its narrow trails. In summary then, there are sufficient reasons for C. F. Defenderfer's claim that pioneer Indiana was the scene where American Lutheranism was at the crossroads. In a real sense, it remains such a crossroads for in Indiana the Lutheranism of the East meets that of the West. Two Lutheran Synods have headquarters in Indiana. The Indiana-Kentucky Synod, Lutheran Church in America, has its offices at 3733 North Meridian, Indianapolis; the Indiana District, Lutheran Church—Missouri Synod, has the Lutheran building at 1145 S. Barr Street, Fort Wayne.

But Lutherans in Indiana in 1972 are no longer just the Schmidts and the Hansens, people of German and Scandinavian backgrounds. The Lutheran Church has become Americanized, and every nationality is represented in its membership. Yet Lutherans of Indiana and elsewhere are proud to own their spiritual forebears from the Land of the Reformation and from all of the European continent. Through them the "Zion of the West" was built, and from them they have received a goodly spiritual heritage. In his autobiography Dr. Ernest G. Sihler, a famous son of a renowned father, cited another historian:

> Many of the German settlers have now been here [in Fort Wayne] between thirty and forty years, some of them poling their way at the period of their coming to this point, up the Maumee in pirogues [flatboats] to the then village of Fort Wayne—all quite poor in means, but able of hand and willing of heart, to work—to till the soil and build themselves homes. Such are the Germans of Fort Wayne; and may their better sense of frugality, perseverance, integrity, and general spirit of industry and philanthropic liberality ever serve as worthy examples of emulation and regard for the generations to come.[29]

[28]W. G. Polack, *The Building of a Great Church* (St. Louis: Concordia Publishing House, 1941), p. 95.

[29]From Brice's *History of Fort Wayne* quoted in Ernest G. Sihler, *From Maumee to Thames and Tiber* (New York: New York University Press, 1930), p. 15.

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Well Known Terre Haute Names Associated With Early Church

Je 22-1941

A HUNDRED years ago, religion, politics and society were struggling through a turmoil that left lasting scars on Terre Haute.

Sisters of Providence were warned not to wear the habit of their order in public. Masons held their meetings in secret if at all, on an October night the Millerites met on the hill-tops clad in their muslin robes to await the ending of the world, and Orson Pratt baptized his Mormon converts in Terre Haute.

William Henry Harrison had been elected president in a bitter campaign that split families, sects and parties, had been inaugurated and died after a short month in office and John Tyler, the "president without a party" had succeeded him.

Amid all these trials and tribulations, the Christian church was born in Terre Haute.

The Wabash Courier announced on May 29, 1841, that "Elder John O'Kane, of the Reformed Baptist church, will preach at the court house on next Sabbath in the forenoon at the usual hour and at candle lighting of the same evening. He will probably hold meeting one or two evenings previous. It is expected that other preachers will meet here to assist him." As the Courier was issued on Saturday, it is evident that this proposed meeting was for June 6, and possibly he had meetings earlier in the week.

Traveling Evangelist.

Otcober 2, the Courier said that William Begg, Christian evangelist, from Kentucky, would lecture at the court house on the first, second and third of the month (a weekly paper could not be expected to keep up to date) on these subjects: "Nature and Power of Conscience," "The Book of Revelations," "The Nature, Conditions and Privileges of Messiah's Kingdom."

On the 30th and 31st of the month he preached at the court house again, morning, afternoon and night, and a week later he preached on "The Spirit."

For the historian of the future the announcement of Jan. 8 was important for it was announced that "A lecture on 'Man in His Orginal State' will be delivered at the room next door above the Eagle hotel on Market street (which is now used by the Christian church in this city for religious services) on Saturday night and public worship at the same place on Sunday at 11, 3, and at early candle light by William Begg, pastor of said church."

The Eagle Hotel was at the corner of Third and Cherry, but which corner, there seems to be no knowledge. It was conducted by Guy Welch, who later appears as one of the trustees and no doubt, was one of the founders of the church.

In May, Elders John O'Kane, Jimison, Law, Combs and Begg of the Christian church, announced that they would hold a meeting on the 27th (Friday) and continue until Sunday or Monday, "or longer if the public required it."

Church Site Bought.

Meantime there had been filed in the recorder's office on February 14, 1842, a deed for lot No. 47, from Rufus Miner to Henry Brasher for $300, one fourth of which was paid in cash and a note given for $100, payable in 20 days and another for $125 payable in six months, with interest at ten per cent.

Following an advertisement in the Wabash Express, a meeting was held April 27, 1842, "in the room upon Market street occupied as a meeting house by the Church of God in Christ to hold an election for trustees (five being required) to receive a title and to hold a lot for and on behalf of the Church of God in Christ in Terre Haute."

With Joseph C. Early as clerk and William Begg as judge, Bateman Ross, Joseph C. Early, Henry Brasher, Charles M. Hart and Guy C. Welch were elected. They became owners of the lot, now vacant, on the east side of Fourth street, between Ohio and Walnut streets, and on it they erected a modest frame church, which they occupied for twenty years.

On the corner north of the block, at Ohio street, was the home of the Universalist church.

William Begg by this time felt secure in a salaried position and his mind turned to other matters. February 17, 1842, he married at Versailles, Kentucky, Lucinda Dupey and shortly afterwards arrived in Terre Haute to continue his service as pastor of the infant church.

The building of even so modest a structure took time and it is uncertain when the building was first occupied.

A mechanic's lien recorded by John Askins July 20, 1846, for $86 was for work done and materials furnished previous to May 22. It is possible that this work was something of a minor nature and not the actual building of the first church building.

Church Reorganized.

The church seems to have faltered somewhat about this time, for Mr. Oakey is authority for a statement that it reorganized in 1852.

Certain it is that a revival of interest took place about that time for many outside ministers preached here from time to time. Alexander Campbell, a founder of the organization, from whom the derisive title "Campbellite" was taken, preached here Oct. 23, 1857, and again in 1861. Born in Ireland in the 1780's, he came to America in 1809 and in 1827 separated from the Baptist church after the filing of charges against him. The usual charge in these cases was a failure to agree with the discipline of the church and in the case of a woman member of the old Union Baptist church in Pierson township, she was expelled for "sitting under false discipline" and under her name and record in the old minute book, some one has explained, "Joined the Campbellites." In another hand, clearly feminine, is written, "Beg Pardon, the Church of the Disciples."

Elder Arthur Taylor, A. D. Fillmore, Young of Charleston, Ill., and R. Dobbins of Greencastle all preached here in 1858 and in 1862 Elder E. Goodwin, editor of the Christian Herald, and Elder B. R. Smith visited and preached here, followed in December by Professor S. K. Hoshour, late superintendent of public instruction in Indiana. On Christmas day of that year the Union Christian College at Merom was dedicated.

With increasing membership and freedom from debt the congregation began thinking of larger quarters, and on July 13, 1867, sold to John C. Ross for $2,580, the south two-thirds of the lot on Fourth street, the deed stating that "this conveyance is made for the purpose of reinvesting the proceeds in other property for the use and benefit of the said church." The north third of the lot was sold to Benjamin Harbert for $1,496.20, and on July 26, 1867, the trustees bought of D W. Minshall for $1,320 lot No. 1 of Minshall's subdivision.

The Rev. Blackford Condit owned the lot immediately west of this lot, and not wishing to have the building so close to his house, bought 20 feet off the west side of the lot east of the church lot from Minshall and sold it to the trustees, who then sold him 20 feet off the west side of their own lot for the same $700 that he had paid for the part of lot No. 2.

On this was built the third church, the present book store of the Teachers College. Plunged deeply in debt by the move from Fourth street, only the lower floor

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Over

was finished until much later. The city directory of 1872-73 says that only the basement had been finished and $3,000 was needed to complete the upper floor. Not until March 12, 1876, was it possible to dedicate the building as fully paid for and not even the upper floor was finished then, for the Saturday Mail announced Oct. 16, 1876, that the work would be completed about Christmas.

As an indication of some of the financial trouble of the times is a statement that the church had borrowed six hundred dollars to pay the late pastor, L. B. Smith, and that they would be without a minister until the loan was repaid. The banker who loaned the money had a way of imposing such conditions on the borrower.

Again the church enjoyed a large gain in membership and a movement to enlarge the premises was met by another to move to better and larger territory on which to build a larger and finer edifice. Bitter controversy was stirred among the membership, the older set, who had borne the burden of building and paying the long overshadowing debt being opposed by the younger ones who had seen only the later days and easier times. The movement for a new building carried and the present structure at the northeast corner of Seventh and Mulberry followed. Completed in 1911, it is the third building to be owned and occupied by the church, though the rented quarters on Third street and the old court house had served the early congregation, all of them at rest long ago.

The Mulberry street building years later was taken over by a dancing school and still later by the Shrine lodge.

In the early and simpler days of the church, musical instruments were frowned upon and the choir leader lined out the hymn, sounded his pitch pipe and joined in the singing. In later years great controversy arose over the introduction of an organ or melodeon and in the case of a church south of Riley, after bitter argument a movement carried to buy a chandelier for the church. The argument seems to have been noisier than instructive and in the heat of the discussion little pains seems to have been taken to explain carefully just what was

[illegible] building, one dissatisfied woman ex-
pressed herself,

"Well, they've got the thing at last, but let's see them find some-
body to play on it."

Churches (gen)

Protestant Churches Play an Important Part in Life of City

BY FOREST A. REED.
President Protestant Ministerial Association.

Protestant churches have formed an integral and important place in the community life of Terre Haute from day of its founding to the present time. To the first settlers came the circuit riders and, when a Court House was built in 1822, religious services were held there regularly for several years, or until 107 years ago when the first church was erected in the city at Fourth and Poplar streets. It is impossible to think of any phase of civil life during these years without noting the influence and help of the churches.

A great church leader and statesman has well said, "The greatest factory is not a factory with a smokestack, but a factory with a steeple." That which makes a city great is not wealth in banks, bonds or property; not educational institutions, as important as they are; not the factories and the shops that produce the commodities of life and provide employment, important as these are to our well being; but what makes a city great is the good character of its citizens.

The Protestant Church seeks to win souls to Chist and to make Him and His teachings and His spirit real in the lives of men. Without apology or hesitation the Protestant Church has everywhere held forth and sounded out the contention that Christianity is the ultimate factor in civilization—the determining factor—and that without Christianity civilization must collapse, crumble and die.

Where people, communities and nations have failed it has not been because of Christianity but lack of it.

A long line of successful ministers, many of whom became leaders in their respective denominations elsewhere, have served the Protestant churches of Terre Haute in more than a century of history. The present ministers of the city are for the most part outstanding in leadership in their own churches and community life and all of them bear the marks of training and ability.

Keep Abreast of Times.

The Protestant churches have kept pace in the six score years with the growth in population and industry of the city. Today there are about eighty-five Protestant churches and missions in Terre Haute and approximately 165 in the entire county. In a recent survey the following statistics were gathered from forty-eight churches —membership: (in most cases non-resident members were included), 16,810; accessions during the year, 1,223; church school enrollment, 10,676; church school average attendance for year, 6,807; yearly financial budget, $181,330; paid to missions during year, $27,983; value of church property, $1,422,180; number of services held in churches during year, 11,252; cost of church improvement made during year, $39,298. These statistics gathered from many of the churches lead us to believe that on every Lord's Day there are as many as 15,000 people who attend some Protestant Church. While it would be a great accomplishment if all people who are

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Christian.

The first Christian Church in the city was organized June 28, 1841, and the first permanent place of worship was in 1846. There are six Christian churches in the county. The four churches in the city are as follows:

Central—Located at North Seventh and Mulberry streets. (C-2137). Pastor, James O. Dodd, 2337 College Avenue. (H-3791.)

Dean Avenue—Located at South Twenty-sixth Street and Dean Avenue. Pastor, the Rev. Roy J. King, 1811 Washington Avenue. (H-7084.)

Maple Avenue—Located at North Thirteenth Street and Maple Avenue. Pastor, the Rev. R. C. Mowery, 1453 Maple Avenue. (C-3558.)

Second—Located at North Fourth Street and Eighth Avenue. Pastor, the Rev. Carl J. Mittler, 1310 North Ninth Street.

Church of Christ.

Located at South Fifth and McKeen streets. Pastor, the Rev. J. M. Horney, New Castle, Ind.

Located at North Twelfth Street and Eighth Avenue. Pastor, the Rev. D. M. Mathis, 1923 North Eleventh Street. (H-5414.)

Congregational.

The first Congregational Church in the city was organized in 1834 and the first building was erected in 1837. There are four Congregational churches in the county.

First—Located at Center and Ohio streets. Pastor after March 1, the Rev. William Leroy Halfaker. (C-5932.)

Plymouth—Located at North Seventeeth and Sycamore streets. Pastor, the Rev. Joseph A. Stagg, 1708 Sycamore Street. (H-5118.)

Bethany in West Terre Haute—Located at Miller Avenue and Church Street. Pastor, the Rev. M. L. Grant, 215 West Miller Avenue, West Terre Haute. (H-8129.)

Episcopal.

The first Episcopal church building was erected in 1845. There are two churches in the county.

St. Stephen's—Located on North Seventh and Eagle streets. (C-5165). Rector, the Rev William T. Capers, Jr., 2151½ North Seventh Street. (C-1082.)

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Evangelical.

First church organized and building erected in 1891. There are two churches in the city.

Kent Avenue—Located at Kent Avenue and Chestnut Street. Pastor, the Rev. Virgil V. Hammer, 206 North Twenty-first Street.

Locust Street—At North Seventh and Locust streets. Pastor, the Rev. James W. Davis, D.D., 916 North Seventh Street. (C-5436.)

Evangelical and Reformed.

The first Reformed Church was organized in 1846 and the first building was erected in 1847. There are three churches in the city.

Bethany—Located in Edgewood Place. Pastor, the Rev. W. E. Huckeriede, 26 North Thirty-fifth Street. (C-8694.)

St. Paul—Located at North Twelfth and Eagle streets. Pastor, the Rev. Raymond E. Vitz, 1208 Eagle Street (C-6116).

Zion—Located at South Eighth and Ohio streets. Pastor, the Rev. William C. Feller, 1724 Crawford Street (H-8734)

Lutheran.

First church organized in 1846. Three churches in city.

Christ—Located at South Twenty-fourth and Poplar streets. Pastor, the Rev. F. J. Klopfer, 133 Barton Avenue (H-3486).

Immanuel Evangelical—Located

nightly with about forty churches co-operating. Several churches united in May in a visitation evangelism campaign under the leadership of Guy Black.

At the beginning of the school year, with the fine co-operation and help of the city and county school superintendents, a religious census was taken in the public schools. The information derived from this census has been very helpful to the several churches.

The ministers and lay readers have the spirit of loving tolerance toward all creeds, colors and classes. They realize that all need to cultivate the high art of living together in mutual helpfulness. They believe that Jesus Christ is the friend of all and that there is only one aristocracy worth while and that is the aristocracy of service. It was the Master's test, "By their fruits ye shall know them." What the world needs is service. Its wounds cannot be stanched except by service, its ignorance cannot be dispelled except by service. Its wrongs cannot be righted, its injustices corrected, its grievances redressed, except by service. Of one thing we may be assured—there need be no blackout of religious faith and hope, if Christians will use all the spiritual resources at their command. How can the church gird herself for this testing day? Primarily through prayer, for prayer at its best, is the effective identification of the individual or the group with a God of power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order grounded on love and justice.

The Protestant churches of Terre Haute are made up of people of many temperaments and mental approaches and often groups may differ in the non-essentials, but all Christians are agreed on the fundamental steps in finding the Christ and the essentials in Christian living.

An effort has been made to secure an accurate directory of the Protestant churches of the city—giving not only the location of the church but the addresses of the pastors and also the date of organization and the date of the erection of the first church building of the communions earliest in the city.

Baptist.

First church organized in the county in 1826 and in the city in July, 1836. The first building erected in the city was in 1847. Today there are seventeen churches in the county. The five churches in the city are as follows:

First—Located at South Sixth and Walnut streets. (C-8382.) Pastor, the Rev. A. J. Esperson, 1637 South Fourth Street. (C-1428.)

Eighth Avenue—Located at North Twenty-second Street and Eighth Avenue. Pastor, the Rev. R. D. Merrill, 2128 Eighth Avenue.

East Side—Located at South Thirteenth and One-half and Poplar streets. The Rev. Esten A. Boyll, 667 Fourth Avenue. (H-7562.)

Greenwood—Located at South Third and Greenwood streets. Pastor, the Rev. Homer Cook, 1927 Seventh Avenue.

Tabernacle—Located at North Eighth Street and Lafayette Avenue. Pastor, the Rev. J. E. Siferd, Rosedale, Ind.

physically able could be gotten into some church on Sunday, the possibility is remote—God has given us water through the centuries but still we do have people who fail to use water in keeping their bodies clean, and it seems that there will always be those who refuse to use the "water of life" for their spiritual cleansing.

Other facts gained from the questionnaire show that most of the churches have an educational program that includes not only the church school but week-day educational features—leadership, training, teachers training, Bible study, daily vacation Bible schools, catechetical classes, camps and special projects. Missionary education is provided and most of the churches have active missionary organizations for the age groups.

The churches also plan and execute social and fellowship programs—family night programs are sponsored, monthly class activities, plays and pageants, Bible games, young people's meetings, brotherhoods and ladies' aid meetings. Scouting has a place in the program for boys and girls in many of our churches. Many of the churches have recreational programs for all age groups, others for the young people. The Y. M. C. A. and Y. W. C. A. have helped many of the churches in working out their recreational programs.

The Protestant churches are monthly giving out literature that in the course of a year would total tons of printed matter, Sunday school lesson helps, bulletins, denominational periodicals, Gospels, Bibles and tracts.

The Protestant missions feed hundreds of people and much help is given the needy by ways of clothing and food.

A United Program.

A number of years ago the Protestant ministers of the city formed an organization known as the Protestant Ministerial Association, a voluntary organization for mutual aid and counsel. Fifty-three of the Protest ministers hold membership in the association, which meets on the first and third Mondays at 10 A. M. at the Y. W. C. A. for fellowship, inspiration and counsel.

This group also meets on the second and fourth Mondays at the same hour for prayer. This group works out through committees and counsel a united program of action in the field of evangelism, Christian education and the social interpretation of the gospel. They speak with united voice against anything in city life which may harm or destroy the moral character or spiritual life of citizens. While membership of the association is represented by several denominations the denominational bias is forgotten in the broader aspect of religious life and a fine spirit of co-operation and harmony has characterized the work of the association. During the past year many union services were conducted, including the observance of Passion Week, Thanksgiving Day and the Universal Week of Prayer. During the observance of the Universal Week of Prayer, Jan. 8-13, there were eight sectional union services

at South Center and Poplar streets. Pastor, the Rev. F. E. Jordan, 645 Poplar Street (C-4743).

Unity—Located at South Twenty-fifth and College streets. Pastor, the Rev. George H. J. Aigner, 26 Cruft Avenue (H-5637).

Community Affairs File

Work of Protestant Churches In Terre Haute Is Important

THE REV. A. J. ESPERSON.
'astor of First Baptist Church.

ANY institutions in a commun- ity give it its character and en to it a wider usefulness. The lef of these is the church. It is ie foundation and bedrock of co- erative life in a democracy. It ves tone, power and vision in ilding a better society.

The Protestant churches join with e other religious forces in the mmunity in this task.

When the first settlers came into is vicinity they began assembling emselves together for religious rvices in the homes along the abash River and for years small oups worshipped in this manner. hen public buildings began to m a nucleus of the settlement d especially after the Court House is built in 1822, groups from a ger area came together in reli- ous worship, and circuit riders ere made available for Sabbath rvices. Many laymen gave their ne to religious work, in visiting d ministering to the sick, preach- to the adults and teaching the ung.

The Court House served as a ace of assembly for the religious ces and often a judge or a lawyer uld preach to the assembled oup on Sunday afternoons.

The first Methodist Church built Terre Haute was located at urth and Poplar streets and ved as a center for religious rk in the whole county for many rs.

e First Congregational Church rganized in 1834 and the con- ion erected its first church re three years later.

First Baptist Church was d two years later. In the les a number of denomina- nized and erected struc- ablishing Sunday schools n stations in the territory ay there are sixty-four t churches for the white n and seven missions. churches in most instances egically located to serve the ate neighborhood in the best le way.

usands attend the worship aces of these churches each Sun- and in a recent survey made it s discovered that nearly 10,000 pils attended the church schools intained by these churches each nday and that more than 700 chers and officers gave freely of ir time and ability through these ools.

United Program.

he ministers of these churches e formed and perpetuated an or- ization known as the Protestant isterial Association, a voluntary nization for mutual aid and el. A large number of the estant ministers are members of group and meet bi-monthly for owship and meditation.

hey work out a united program action in the field of evangelism, istian education and the social rpretation of the gospel. They ak with united voice against thing in city life which may m or destroy the work of spir- l life among its citizens. A fine it of co-operation and harmony has always characterized the work of this association. The denomina- tional bias is forgotten in the broader sense aspects of religious life. The members are not embued with the spirit of the boy about whom Dr. Rufus Jones tells. He had learned the fact that there was to be an eclipse of the sun and so sold tickets to the boys of the neighbor- hood so that they could come into his back yard and see the eclipse. That is the old sectarianism. The new day brings united effort so that all may share in the blessings and benefits of religion.

The Ministry.

The ministers of the churches are outstanding in leadership of their own churches and community life and are successors to a long line of men who have become leaders in their respective denomination elsewhere. The present incumbents of the pulpits of the city bear the marks of training and ability.

If it were possible to enumerate them we would find a long list of colleges, universities and theological schools which have graduates filling the pulpits of our churches, large and small.

The work of the minister touches every phase of human life. He stands to serve in the hour of joy and in the hour of sorrow. He is an interpreter of the religious and social trends of his day. His voice is heard in warning and condemnation. Today the world notices, especially, the note of condemnation of intolerance and religious persecution of both Jew and Christian alike in Europe and Asia; and constant vigilance in part against a repetition of such persecution in our free land

The minister's message is a challenge to a return to the "faith of our fathers," reinterpreted for his own day in quest for peace, social readjustment, social and spiritual emancipation and the redemption of our land and the world spiritually. He needs for his task, and has sought it, the broadest training, the deepest sympathy, the most intimate knowledge of human life, to meet the challenges of his ministry. The ministers of Terre Haute are aware of this and give evidence through their work of their broad sympathy and social outlook. They have a great message to proclaim, and they realize their responsibility in the proclamation of it. The words which George Eliot put upon the lips of Stradivarius, maker of beautiful violins, are applicable to the ministry as well:

When any master hold
'Twixt chin and hand a violin of mine
He will be glad that Stradivari lived,
Made violins and made them of the best.
The masters only know whose work is good.
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God chooses me to help him.
'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio.

Churches as Social Centers.

While much is heard of the change taking place in the community life in the past few decades, it may surprise some to learn that the church is still a social center for a large number of the people. Social gatherings, fellowship dinners, family night programs, game night for the young people, Boy Scouts, Girl Scouts and in some churches groups playing basket ball and other games in the gymnasium. Dramatic presentations and various study groups testify to the variety of the social activities of the churches during the week.

Christian Mission.

This past year the Protestant Ministerial Association co-operated with the Federal Council of Churches of Christ in America in presenting the message of the Christian Mission to the city of Terre Haute. The movement, led by Dr. E. Stanley Jones of India, was inaugurated for the purpose of presenting the Christian message as the only hope for a peaceful, happy world and as an alternative for Nazism and Communism.

Two delegates, the Rev. James W. Davis and the Rev. A. J. Esperson were sent to an "American Ashram" as Saugatuk, Mich., early in August to share in the planning for the national effort and the local setup.

Later in the Fall these plans were put into effect in the city. Preliminary meetings for prayer and planning were held weekly for two months and the first mass meeting was held in the Central Christian Church in mid-November. Bishop Robert Nelson Spencer of the Episcopal Diocese of Kansas was the speaker at the meeting. Other speakers at mass meetings later in the month: Dr. Paul L. Thompson, president of Kalamazoo College, Kalamazoo, Mich.; Dr. Raymond Shutz of Indianapolis and Dr. Roy L. Smith, editor of the Christian Advocate, Chicago.

Numerous meetings were held throughout the city. The public schools and Superintendent Carroll co-operated splendidly in the movement and speakers were heard in all the high schools and junior high schools in the city. Luncheon

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clubs and other civic organizations shared in the mission, and the newspapers gave generous space in reporting the mission.

It is agreed that the Christian Mission in Terre Haute during 1940 was the most outstanding unified effort the Protestant churches of the city have made for many years. The effect is felt in every walk of life. More than twenty ministers gave generously of their time for its promotion and the churches and the general public responded in a fine way.

Visitation and Evangelism.

The work of the Christian Mission will continue until Easter through a program of visitation and evangelism. Each church in the city will make its own plan for reaching its own constituency for attendance at church services and church membership. Evangelistic services will be held in many of the churches and numerous groups of voluntary workers will visit homes in the name of the church, call on shut-ins and at the hospitals and other institutions.

These special efforts will culminate in the Passion Week and Easter services in April.

Glancing at a church directory you will immediately discover certain denominations holding a larger number of churches and wielding the greater influence. Of these the Methodist domination is without question the largest, with two outstanding churches in the downtown area, the Maple Avenue Church to the north, the Trinity Church to the east and the Fourth Avenue Church in a nearby district and the newer churches, such as Liberty Avenue and Montrose, in the east sectio.

A close second in strength are the United Brethren churches, all of them serving definite sections of the city, four of them housed in nearly new-up-to-date buildings. The First United Brethren Church long has held a place of religious and civic leadership.

The Baptists have four churches, Eighth Avenue in the northeast, Tabernacle in the north, Greenwood in the south section and First Church in the downtown district.

The Central Presbyterian Church stands as a landmark in the downtown district. It has an outstanding career of influence and usefulness and is the mother church of the Westminster Presbyterian, a new church in the east part of the city, and the Washington Avenue, in the south.

The Christian denomination has four churches in the community, the Central Church towering in strength. An aggressive program is under way here. The other Christian churches have been mothered by Central in the early years of their existence.

The Lutheran Church is represented by three churches in the community, the Immanuel Church downtown, the Evangelical Lutheran on Poplar Street and Unity Lutheran, which serves a new residential district on College Avenue.

The Reformed Church has two organizations in the city, the Bethany Reformed serving Edgewood district and the Zion Reformed downtown.

The Evangelical denomination has three churches well located in different sections of the city serving the immediate community and co-operating heartily in the city-wide work. They are Locust Street, Kent Avenue and St. Paul's, all led by sincere, enthusiastic ministers.

Other denominations are represented by one or two churches. Oftimes, because of only a single representation, they are the stronger and more successful. St. Stephen's Episcopal is in this group. It serves a distinct group of the citizenship and is beautifully located in a downtown location.

Missions and Tabernacles.

In co-operation with the protestant churches, the missions and other organizations are doing an outstanding piece of work along religious and social lines. There are nine such organizations, and they hold the respect and enjoy the support of the whole community.

Eleven organizations are serving the 4,000 colored citizens of Terre Haute. They are doing work for this group that no other group, white or colored, could do. These churches are centers of the social as well as the religious life of the people, and their ministers are worthy representatives of their race who co-operate heartily in community plans and fforts. The Baptists have eight organizations and the Methodists three among the colored churches.

Looking upon the religious organizations of the city, Catholic, Jewish or protestant, the Terre Haute citizen cannot help feeling amazed at the mighty influence of religion in the community. They are voluntary organizations supported, not by taxation, but by voluntary contributions by interested citizens. These groups conribute approximately a million dollars annually in free will offerings to community welfare, the spread of religion and moral and ethical principles in the community and the spread of the gospel of peace and good will to the uttermost part of the earth.

Community Affairs File

Negro Churches

BY WILMA WEBB.

The church is the only institution in the world which stands for the revelation of God in Christ and mediates that truth and its implications to the individual at every stage in his life, day after day and year after year, at times of crisis and in life's routine. If it were not for that quiet and steady work of the church, where would the average individual come in contact with Christian truth, or where would he come in contact with any coherent interpretation of life?

The church is the only institution which deliberately offers people opportunity for public worship and seeks to train them in private worship.

The church is the only institution which continually holds up the Christian ideal of life. Here its work does overlap with the work of other institutions such as schools, much secular literature, the law and many organizations which seek the realization of specific ideals. But at its best the church holds up an ideal which is higher and more inclusive.

Organized in Lost Creek.

The origin of the Negro Church here dates back to the Lost Creek settlement, located in the north part of lost Creek Township, a colony of Negro settlers which has attracted more than local attention by the steady and thrifty colored farmers which it has produced and the good citizenship which has prevailed there over the years.

Allen Chapel may be called the mother of colored churches in Terre Houte. The early church was a part of the Lost Creek Circuit until the later part of the Nineteenth Century. The church has grown from a small slab meeting house to the present modern church of today. The church was founded in June, 1839, by Bishop William Paul Quinn of Philadelphia. The present building, located at Third and Crawford streets, was erected in 1913 by the Rev. J. L. Craven.

The church ranks second in the southern district and third in the annual conference. Under the pastorate of the Rev. R. F. Ford, Allen Chapel promises again to be a lighthouse on the hill whose light cannot be hidden under a bushel.

St. John's A. M. E. Church.

Out of Allen Chapel also grew the St. John's A. M. E. Church known as the Spruce Street A. M. E. Church, located at Nineteenth and Spruce streets. This building was erected and the cornerstone laid in June, 1929, under the pastorate of the Rev. J. S. A. Mitcham. The church was organized Nov. 9, 1893 by the Rev. Alexander Smith, presiding elder of the Evansville district and was at that time known as the Rising Mission Church with the Rev. J. W. Henson as pastor. The present pastor is the Rev.W. K. Robertson who is serving his second year.

St. Paul Baptist.

The St. Paul Baptist Church, Second and Farrington streets, is at present without a pastor, but is being led in progress by the Rev. J. L. Brandon, the acting pastor. The church was organized in the year 1917 by the Rev. William M. Dickerson.

The Rev. I. D. Dorsey has proven an uplift to Saulters' Methodist Church and community during his five years as pastor of the church. Saulters' Methodist Church was organized in the home of Mr. and Mrs. Albert Adams, 1328 South Thirteenth Street, in October, 1879. The organizer was the Rev. L. Branden. The name "Saulters" was given the church to honor the chairman of the trustee board and the oldest member in the newly formed church, Mr. Saulters. The present building, located at Thirteenth and One-half and Franklin streets, was erected in 1908. Thus Saulters' Methodist Church was begun and has survived and grown to be a vivid monument.

Shiloh Baptist.

The Shiloh Baptist Church, Twenty-fourth Street and Seventh Avenue, one of the younger churches in the city, was organized Jan. 3, 1932, by the Rev. William M. Dickerson. The present pastor, the Rev. H. A. Bexley, was called to the church Jan. 20, 1939. Under his leadership a rising trend in membership, finance and spirit has been seen. As a forceful and superb preacher and as one of the most gifted and versatile of the younger ministers, the services of the Rev. Mr. Bexley are always much sought for and his preaching is always heard with eagerness.

The First Free Baptist Church, located at Thirteenth and Franklin streets, has become a vital spiritual force in the community under the pastorate of the Rev. H. Clay Marwell, D. D. The church was organized in the year 1882 by a small group of persons in a home on South Fourteenth Street. A small frame building was erected as a place of worship. This building soon became inadequate to take care of the growing congregation.

Calvary Baptist.

"The Little Church Around the Corner" is the nickname given the Calvary Baptist Church, located at Thirteenth and One-half Street and College Avenue. A group of members associated with the Second Missionary Baptist Church organized the church on Sept. 15, 1915. Much praise is due the Rev. J. B. Duncan, the present pastor, who has paid off all indebtedness of the old building, increased the membership, organized a yearly program which gives the church a wider field in which to work and who devised the plan by which the present edifice was built. The Rev. Mr. Duncan is serving his thirteenth year as pastor of the church.

The Second Missionary Baptist Church was the first colored Baptist Church organized in this city. The church was organized in the year 1871 by the Rev. Lewis Artis at 28 South Second Street. Under the pastorate of the Rev. Stephen Clay the present location at Fourteenth and Oak streets was purchased. In 1935 the Rev. B. C. Winchester, the present minister, was called, and for six years his inspirational, impressive and superb sermons have been a decided drawing card for attendance and a great stimulus to spiritual life.

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Saint Mary-of-the-Woods

It would be hard to find a lovelier spot in Indiana than St. Mary-of-the-Woods set in its frame of ancient forest trees. It is the oldest institution of learning in our vicinity and Terre Haute is fortunate in having it within four miles of its borders. The founding of this institution, which is the Mother House of the Sisters of Providence, as well as a college for women takes one back to the days when the region was sparcely settled; when a journey thither from our little city of 2300 inhabitants over rough roads and ungraded hills was quite a different undertaking, from the short drive over a broad, smooth pavement of today.

The story of its founding has often been told and it should be familiar to our citizens for it is a fine example of courage and devotion. Its proximity to Terre Haute has influenced the development of the city.

The community of the Sisters of Providence was founded at Ruillé-sur-Loir (Sarthe) France in 1806.

The French Revolution had left many needy children to be cared for by charity, which prompted the Abbé Dujarié to establish a home for some of them. It was called "Little Providence" and was conducted by two women. It is not known whether the Abbé originally intended to found an order or whether the idea developed as more workers were added, however a beginning was made in 1806. When rules were formulated, a specified term of novitiate prescribed and a religious costume very similar to the present habit adopted. The order was incorporated by royal decree on November 19, 1826. In 1834 a new constitution and new rules were adopted and the order took the name, "The Association of the Sisters of Providence".

Mlle. Thérèse Guérin had joined the order in 1823 taking the name, Sister Theodore. Her superior ability soon brought her into prominence so that when a request came for sisters to come to America, the superior said that she was the only person among them whom she would trust to lead such a mission. The request came from the Rt. Rev. Celestine de la Hailandière, Bishop of Vincennes. He visited Ruillé-sur-Loir in 1839 in compliance with the wishes of Bishop Bruté, first Bishop of Vincennes, whom he had succeeded since his arrival in France. Bishop

his arrival in France. Bishop Bruté had commissioned him to apply to some order for sisters to come to his diocese to care for the needy and to instruct the young people under his care. Having known their works from a residence in Rennes the new bishop made his appeal to the Sisters of Providence. Volunteers answered the call but Sister Theodore was not among them, not deeming herself worthy of the mission, but when the Superior suggested that she be of the number, she accepted the trust.

An anxious time of preparation ensued, a small sum of money was accumulated and on July 12, 1840 the small group of sisters started on their long journey. Sister Theodore was made Superior, two other sisters, Sister St. Vincent Ferrer and Sister Dominique with two novices and one lay sister made up the party.

They sailed from Havre on the twenty-seventh and reached New York forty days later. They had been robbed while on ship-board and were not met by a representative of the bishop as they had expected. However they met with kindness in New York and Philadelphia where they were put under the escort of a Canadian priest who was also bound for Vincennes

They arrived at their destination in the evening of october twenty-second when the whole landscape was aglow with autumn colors. They knew they were coming to a life of poverty and hardship but were hardly prepared for the dense forest, which they were told was to be their home. A building for their accupancy had been commenced but it was not completed so they made their way across a ravine to a small log farm house accupied by a family named Thrawles. Two rooms and a loft were assigned to them, where they found four postulants, who had preceded them. They asked for the chapel, which they found to be a log hut twelve feet by ten. It served also as the home of the priest, where he slept on a box arrangement which could be turned up to serve as a table in the day time. This priest was Father Buteux, a highly educated young man who had left a life of comfort in Paris to come to the humble parish of St. Mary's in Indiana.

The sisters, struck by the grandeur of the forest trees, named their new home Sainte marie-des-Bois (Saint Mary-of-the-woods. Within a fortnight

their Bishop visited them and made them more comfortable by persuading the family to give them possession of the whole house which then became the Convent and Mother House of the Sisters of Providence in America.

The four American postulants taught them English and they gradually became accustomed to the strange ways and food of the country tho' they had little relish for "potatoes boiled in their skins" and they did not dare to wear their religious habit in to Terre Haute for six months after their arrival.

The building of the academy went on and it was dedicated on the fifth of July, 1841, the first boarder having arrived the day before while four more came the following day. It was a stone structure in classic Renaissance style. In November of the same year Sister Frances Xavier arrived from France. This Sister whose name was Irma Le Fer de la Motte had pledged herself to the mission almost two years earlier but ill health had prevented her coming with the other sisters. Her coming was a great joy to the Superior and they worked together for fifteen years. Letters of the former have been published in

which she gives interesting descriptions of her voyage, her impressions of her new home and the happenings there. She writes of the great trees, tulips, catalpas, magnolias. The maples she calls sugar-trees because "by making a cut in the bark a delicious liquid is made to flow out." She makes light of the fact that hens lay their eggs in their beds, even in their caps and promises to compose a treatise on mosquitoes as compared to fleas. She is chilled by the austereness of the Americans but avows that she loves her little mission.

The sisters began to cultivate their farm, barns and granaries were built but a fire, believed by some to have been incendiary destroyed them and their contents on October 2, 1842.

This was a serious blow because they were already in debt and merchants refused them further credit. The Bishop of Vincennes could give them little help so that they were in dire want during the winter. A miller by the name of Sanford, three miles away finally agreed to give them credit and Mother Theodore decided to return to France to raise funds to continue the work. She was successful in her undertaking

even gaining the aid of Queen Amelia, consort of Louis Philippe, who provided passage back to America for the Superior and her companions - Among other gifts the Queen gave a portrait of herself which is still preserved at the college. The voyage proved a stormy one, during which Mother Theodore vowed a chapel to St. Ann of Auray in case they survived. The travelers reached home in January of 1844, soon afterward a little log chapel to St. Ann was built and lined with shells from France and the Wabash. A stone chapel has replaced the one of logs but it is still lined with shells and annual pilgrimage is made to it.

The years which followed were full of struggle. At one time a decision was made to remove the institution to Detroit but when their Constitutions, over which there had been some difficulty, were approved and the title to the land given over to the community, this idea was dropped - A charter was granted the school by the Legislature in 1846 together with

the power to confer degrees. Increased numbers required additions at various times. In 1853 a new Mother House was erected. It was of pale gray brick with green shutters, three stories in height and was surmounted by a cross set upon a globe.

In 1876 on May fourteenth Mother Theodore died. During her life time fourteen establishments were founded and so great was her piety that steps have been taken toward her canonization. The first process was completed in 1912 at which time it was passed on to Rome for a final edict.

Sister Mary Cecilia succeeded Mother Theodore. Succeeding superior-generals were Mother Anastasie, Mother Mary Ephrem, Mother Euphrasie, Mother Mary Cleophas, and the present superior-general, Mother Mary Raphael.

Changes took place both within and without the walls. They heard the whistle of the first train to pass their gate on October eighth, 1854. Even in the late fifties or early sixties some of the accomodations were still primitive for a student of that time

told of breaking the ice to get her morning bath water from the barrels in their wash room.

An announcement of the school appearing in the first city directory of Terre Haute published in 1858 states that letters written to young ladies or by them are perused previously to their being delivered. Each pupil must be provided at entrance with suitable clothing (pockets to be inserted in the dresses) together with six napkins, a knife, forks, table and teaspoons and at least $5.00 pocket money. Board during vacation was $1.50 a week. Tuition $65.00 per session. This included laundry, board, bedding, plain and ornamental sewing, shoe mending, pins, blacking, shoe strings etc. An extra charge of from $6.00 to $15.00 a term was made for foreign languages, music or art.

During the Civil War the school was closed and the Sisters devoted themselves to nursing. More than once the waters of the Wabash in flood cut the institution off from Terre Haute so that they sometimes wished they were on the east banks of the river.

In 1889 the convent was destroyed by fire. It seemed

however but to make way for better things. The college course was developed and a building program began, which continues to the present time. One firm of architects, that of the Bohlen family of Indianapolis, has been employed in the erection of ~~building~~ building after building in French and Italian renaissance architecture. They are of stone or brick, many of them five stories in height and embody the latest improvements in equipment.

The College Chapel is especially beautiful. It is modelled after the Sainte Trinité, Paris and is of Bedford stone. Much colorful marble is used in the interior. The windows were designed by Munich artists. The late Thaddeus von Zukotynski decorated the walls and the semi dome. The libraries, two in number are beautifully housed and there are some rare books among the thirty or more thousand volumes.

There are two college residences, The Anne Thérèse Guerin Hall and Le Ler Hall. The Conservatory of Music holds Cecilian Auditorium with a seating capacity of nine hundred persons. The Central Hall, or administration Building, College Refectory and other buildings, seventeen in all, make up the group.

The whole is set in a broad campus, which has been landscaped without destroying the woodland effect. The campus and farm lands, gardens, orchards and woodlands cover eleven hundred acres and include a coal mine from which they produce their own fuel.

The college is affiliated with the Catholic University of America. It holds membership in the North Central Association of Colleges and other such organizations. The faculty maintains a high standard of excellence. During the summer the Sisters of the order gather there for retreat and since 1922 a normal school has been conducted for them.

The students enrolled this year number 278. The golden jubilee and the diamond jubilee were celebrated in fitting manner and no doubt their thoughts are already turning to the centenary now but little more than a decade in the future.